



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





THE
Automatical
CAMERA-OBSCURA;

EXHIBITING
SCENES FROM NATURE,
DESIGNED
TO CONVEY TO THE JUVENILE MIND
THE KNOWLEDGE
OF SOME OF THE MOST STRIKING
EVENTS

WHICH HAVE ENGAGED THE ATTENTION, EXCITED THE
ADMIRATION, AND AFFORDED INSTRUCTION,

TO
THE WISE AND GOOD,
IN EVERY AGE.

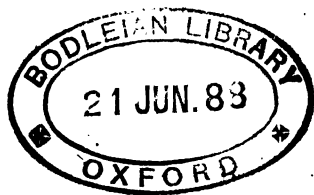
BY THOMAS TOWNE,
Author of "The Village in an uproar."

VOL. III.

London :
PRINTED FOR FRANCIS WESTLEY,
STATIONERS' COURT & AVE MARIA LANE.

1828.

2524 f. 34



B. Bensley, Bolt Court, Fleet Street.

TABLE OF CONTENTS.

VOL. III.

	Page
Samuel and Saul	1
On Presents	4
Remarks on a New Heart	8
Saul's Transgression	12
The Death of Agag	13
Saul and the Witch	18
The Apparition of Samuel	21
David's Designation to the Throne	24
David's Introduction to Saul	26
David and Goliath	28
David and Nathan	34
David Mourning on account of the Sickness of his Child	38
David's Flight from Jerusalem	40
Shimei cursing David	44
Death of Absalom	46
Araunah's Threshing Floor	47
The Meeting of David and Araunah	50
David's Death Bed	52
Remarks on Saul and David	54

CONTENTS.

	Page
Eli, Elkanah and Wives.....	63
Hannah presenting Samuel to Eli	68
God's Judgment on Eli's House	70
Death of Eli.....	74
Remarks on false Indulgence.....	76
Punishment on former Offenders.....	78
Solomon's Wisdom	82
Temple of Solomon	86
Card of Solomon's Temple.....	92
Traditions of the Jews relative to the Temple	94
Elijah fed by Ravens	102
The Widow of Zarephath	104
Elijah and Priests of Baal	107
Elijah's Timidity	112
Benhadad's Army destroyed	117
Elijah's Courage.....	119
Translation of Elijah	123
The Call of Elisha	127
Remarks on Elisha's Malediction on the Mockers	130
Destruction of the Moabites.....	132
Elisha and the Widow.....	136
The Shunamite.....	137
School of the Prophets	141
Naaman	142
Gehazi Punished	146

CONTENTS.

	Page
The Syrian King's Embassy to Elisha	148
Remarks on Angels	150
Plenty in Samaria	152
Death of Elisha	156
Esther and King Ahasuerus	158
Esther's Banquet	160
Haman's Reward	164
The Infidel	168
The Afflictions of Job	187
Job and his Visitors	192
Elihu's Sermon	195
Wisdom warning of danger	197
The Field of the Sluggard	201
The Good Wife	205
Vanity Fair	207
Domestic Happiness	211
The bereaved Parent	214

[illegible]

EXHIBITION ROOM.

Mrs. Ponsonby, her Son and Daughter, and the Exhibitor.

Good morning, Sir, said Master Ponsonby ; I shall know the subject this morning, try me where you please.

Mrs. Ponsonby.— Henry, Henry, you are too bold ! Excuse him, Sir ; he expects to excel his sister, for he has been attentively reading the his-

tory with which you told him you intended to proceed.

Exhibitor.—Then my information has produced the desired effect : the young lady probably has also been refreshing her memory, so that I doubt whether Master Ponsonby's expectation will be realized ; however, Sir, take your post, and inform me what the scene represents.

Miss P.—May I not be indulged with the same privilege ? You smile, Sir, and so I shall venture to take a glance, that I may witness my brother's proficiency.

Henry.—I do not see the asses, Sir !

Miss P.—Nor did Saul, his father sent him only to seek for them.

Henry.—Well, but I expected to see them straying in the fields, and then Saul and his servant seeking them.

Miss P.—Excuse me, brother, if I venture my opinion, but I think that Saul has taken his servant's advice, made inquiries for the seer, met with him in the gate, and that Samuel has told him not to set his mind on the asses, for they were found: and at the same time inquiring, on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? Look at the figure hearkening to that venerable man in a priest's habit, observe the astonishment of the younger, and tell me whether they

are not intended to represent Samuel and Saul?

Henry.—Yes, without doubt they are, and I suppose the cook will soon bring the shoulder which Samuel designed for Saul.

Mrs. P.—Sir, you have not noticed the conversation between Saul and his servant, concerning what they should bring to the man of God to tell them their way; as, on account of this and similar circumstances, I think it has been said, that the prophets of the Lord were a set of mercenary pretenders to the knowledge of future events, who sold their services to the anxious inquirer for a large reward, you would greatly oblige

me by your opinion on the subject.

Ex.—No mark of esteem, Madam, is more common through all the oriental regions, none more imperiously required by the rules of good breeding, than a present. It is even reckoned uncivil in that country, to make a visit without an offering in the hand. Whether it be dates or diamonds, they are so much a part of their manners, that without them an inferior will never be at peace in his own mind, or think that he has hold of his superior for favour or protection. Every one gives what is most at hand, and has a relation to his profession; and those who have no

particular profession give money. This custom is, perhaps, one of the most ancient in the world. In reference to the reply of Saul to his servant, when he proposed to consult the prophet Samuel about the object of their journey, he was inclined at first to offer the seer, (who was at the same time the chief magistrate in Israel,) a piece of bread, till he recollected that it was all spent, and then agreed to present him with "the fourth part of a shekel of silver," in value about sixpence. It could not therefore be their design to purchase his services, but merely to show him that customary mark of respect to which he was entitled.

Mrs. P.—Your explanation, Sir, much obliges me. Now, Henry, perhaps you can proceed a little further with the history.

Henry.—Yes, Mamma, I think I can,—it was not seeing the asses that put me out. Samuel afterwards anointed Saul to be captain over the people of Israel, and gave him several signs, whereby, when they came to pass, he might conclude that the declaration of Samuel concerning him would also be fulfilled—and as soon as Saul went from Samuel, God gave him a new heart.

Ex.—Pretty well, Sir; but is it perfectly correct, Miss?

Miss P.—Not quite, Sir; I think

the prophet said unto Saul, And thou shalt be turned into *another* man.

Henry.—Well, does not that mean, thou shall become a new man? or, that thou shalt have a new heart?

Miss P.—Perhaps not, Brother; for though I am not competent to explain the difference, yet I remember, that when we read this history to Papa, he told us, that Saul might be turned into another man, or have *another* heart, without having a *new* one, or being benefited by the circumstance; and Papa told us, if he were to exchange our atlas for another, that might not be to our advantage.

Mrs. N.—Will you, Sir, have the goodness to favour my son and daugh-

ter with your opinion on this question ?

Ex.—Most readily, Madam ; but I have little to add to their parent's instructive remark. Perhaps, Miss, your Papa intended you should not only consider, that if he were to give you an atlas equally defective as that which you have already, you would not be benefited by the exchange ; but if, instead of an imperfect atlas, he were to give you a new one, correct both in letter press and geographical delineation, would you not then be benefited thereby ?

Master P. — Without doubt we should ; but what has that to do with the heart ?

Ex.—It emblematically distinguishes between a NEW and ANOTHER heart. For the heart of man is entirely blurred with depravity, and that principle of love to God by which he was originally actuated, sin has absolutely destroyed. This being the case with every individual of the posterity of Adam, were it possible to exchange the heart of one man for that of another, no advantage could possibly result therefrom. But on the new heart which the LORD gives unto his people, HE indelibly inscribes his law, and implants therein love to God and love to man. And it is by the operation of this principle, that old things are passed away; all things

become new ; hence the subject of this invaluable favour is denominated a NEW CREATURE. Having thus, Madam, attended to your request, I will only add, although these observations may not at present be fully understood by my visitors, I earnestly hope, the Creator of the new-born soul will, in his own due time, make them personally acquainted with the important fact. Will you, Sir, favour me now with your opinion of the representation ?

Master P.—I suppose it alludes to something concerning Sauk ; if so, and your artist has executed the design in a masterly manner, I think I shall. O it is very well ; this is another meeting of Samuel and Saul :

I know it by the army, the sheep and oxen ; and especially by the countenance and gesture of Samuel.

Miss P. — That is expressive of great indignation : how the prophet turns away from the king !

Henry. — And he in vain strives to stop him ; absolutely he has torn the skirt of Samuel's mantle. I think, Sir, your automata will frequently require new cloathing, if they so closely imitate the transactions which they are intended to represent. It certainly is exceedingly well performed ; but it would be life itself, if your ventriloquist were permitted to mention the denunciation of Samuel against Saul.

Ex.—I hope, Sir, that you will prove your knowledge of the subject, by favouring me with your assistance?

Henry.—I accept the office with pleasure : Samuel told Saul, that the kingdom of Israel should be rent from him, and given to a better man than himself.

Ex.—Though you have taken a little liberty with the version, it is very well. Will you oblige me by proceeding.

Henry.—Willingly: but then, Sir, you must put the figures in motion.

Miss P.—They have already begun! See how Agag comes mincingly towards the prophet.

Henry.—And I suppose, that at the

moment which this scenery represents, he as little thought about death as the automata do now.

Miss P.—The countenance of the figure does not indicate fear, nor does Scripture mention it. However, though Agag was presumptuous, Samuel was faithful, and the offending Amalekite was slain. For though Mr. Davenport has dropped the curtain, to prevent (I suppose) our being pained with a view of his execution, yet Scripture declares, that Samuel hewed Agag in pieces before the Lord.

Mrs. P.—This I think, Sir, is a most excellent method of proceeding. The memory of each being exercised,

while both assist in explaining the scene.

Ex.—You thought, Madam, that the young gentleman was rather too bold in giving me the challenge; however, he has fully proved his ability to answer it. Perhaps, Sir, you will narrate the further account of this scene.

Henry.—Why you have closed it, Sir, and there is now only a curtain! If you do not favour me either with automata or painting, how is it to be supposed that I can proceed correctly?

Ex.—Perfectly well, Sir, by the help of what is far better, your mental repository.

Mrs. P.—Come, Henry, I see you are not much intimidated, narrate the history and give this additional proof of your attention.

Henry.—Most readily, Mamma. After the death of Agag, Samuel left the king, and came no more to see him, until the day of his death. Now, Sir, having closed this scene, I think my sister should take the next.

Ex.—Perhaps Miss Ponsonby will favour me with the subsequent history of Saul, and then I will call upon you to name the succeeding one.

Miss P.—Do you wish me, Sir, to confine the narration to Saul, or combine it with the history of David?

Er.—I should prefer the former.

Miss P.—Then, Sir, I shall only mention, that after David's victory over Goliath, Saul became very jealous of him ; and was so exceedingly inveterate, that he had nearly killed his son Jonathan, for having permitted David to escape the evil he designed against him. So great was his rage, that, by the hands of Doeg the Edomite, he slew many of the Lord's priests, because one of them had given some victuals and the sword of Goliath to David. He afterwards pursued him from place to place, determined to slay the man whom he feared would finally occupy the throne which he then filled.

Ex.—Thank you, Miss. Now, Sir, please to proceed according to your challenge ; name the scene, and, by way of explanation, relate the account which gave rise to what it represents.

Miss P. and her brother having looked into the Camera, Henry said, I do not see any thing here to guide my judgment. It is all darkness. I might suppose it was a den for lions, only that would not relate to the present subject ; and if it did, I could not see the prophet.

Miss P.—But you may see a haggard looking woman sitting with her elbows on her knees, and her long chin supported by her hands. Do

you not perceive her turning her head this way?

Henry.—Yes, I do! What sunken eyes! What a nose! This is certainly intended for the witch of Endor. It is! The door opens. Saul enters; I know him by his height; he looks almost as dull as the witch; his companions follow him; he speaks to the old woman—I suppose, about Samuel. The witch appears frightened—she shrieks—up comes the ghost! Down falls Saul! Well done, ventriloquist! Well done, automata!

And well done, Henry (said his sister). I am quite pleased with the progress which you have made; and as I shall now comply with your re-

quest, do you afford me your assistance.

Ex.—No, no ; proceed both to the Camera. It is not to excel each other, but to obtain improvement, that you honour my scenes with your attention ; have the goodness to express your opinion spontaneously, without waiting for each other.

Mrs. Ponsonby added, but, Henry, you have not quite concluded the history of Saul. What happened to him after he left the cave ?

Henry.—He joined his army, was wounded, overcome by the Philistines, and so extremely distressed on account of his situation, that he requested his armour-bearer to slay him.

On his refusing, Saul fell on his own sword and died. When the Philistines came to strip the slain, they found his corpse, cut off his head, stripped off his armour, put it into the house of their idol, and fastened his body to a wall.

Ex.—Now, Madam, I think your son has completed his account of Saul with great accuracy.

Mrs. P.—I think he has. Will you oblige me, Sir, with your opinion concerning the apparition which Saul saw in the cave.

Ex.—We have no certainty that Saul saw any apparition ; some think there might be no appearance at all, but merely a voice, and the form only

a pretence of the witch. We cannot believe there was any thing here, but Satan in the likeness of Samuel. This likeness, and a pretence to be Samuel, was the reason of his being so called. Samuel had not to ascend out of the earth, as this spectre did, but to come down from heaven. It is absurd to imagine that God would raise one from the dead to answer Saul, when he refused to answer him by more common methods; absurd to suppose a glorified saint subject to infernal enchantments; or that God would do any thing tending to honour diabolic arts. Nothing in the history evinces the spectre to be a prophet. He pretends, that Samuel, in his glo-

rised state, had been disquieted by Saul. He pretends, that Saul, and his sons in general, should on the morrow be with him; whereas two of his sons, Amnoni and Mephibosheth, lived long after, and were hanged by the Gibeonites; and Ishbosheth lived several years. Nor can we believe, that wicked Saul and godly Jonathan could be ever together with this spectre in a future state. Now, Madam, I shall proceed with trying the recollection of my young visitors concerning some circumstances in the life of a very different character.

Miss P.—Do you mean David, Sir? I expected you would.

Henry.—And I suppose, Sister, you

thought that you should be asked some questions about it, and are prepared accordingly. I hope, Sir, you will not disappoint her.

Ex.—I certainly shall not, Sir ; büt, from the proof of attention which you have already given, I imagine you can inform me, who was the father of David ; where, and by whom, he was anointed king ?

Henry.—But where is the scene, Sir ? May I not be favoured with a view of that, before I reply to so many questions ?

Ex.—Oblige me, Sir, by answering my inquiries without any of my assistance.

Henry.—O, Sir, I had no expecta-

tion of this. Sister, do you reply ; I see you are waiting.

I think, Sir, said Miss P. that Jesse the Beth-lehemite was the father of David : that Samuel, agreeably to divine command, went to Beth-lehem, and there anointed David to be king.

Ex.—Perhaps, Miss, you can also inform me, how he came to be introduced to Saul.

Miss P.—Saul being troubled with an evil spirit, and hearing that David was a skilful performer on the harp, and a very valiant man, he sent and requested Jesse to take him from the sheep-fold, and permit his son to stand before him. Jesse complied with

Saul's request, David became his armour-bearer, and when the evil spirit was upon Saul he played upon his harp; Saul was refreshed, and the evil spirit departed.

Henry.—I was right, Sister; I am certain you could not go on thus without previous preparation.

Miss P.—Not immediately for the present occasion; though it is true, that the history has frequently afforded me much pleasure.

Et.—Now, Sir, as your sister has already mentioned, by what means David was introduced to Saul, will you proceed, by naming the means whereby he was brought to the attention of the hosts of Israel?

Henry.—I fear I cannot do that accurately ; however, I recollect that his father sent him with a present to his brethren, who were in the army ; and while he was conversing with them, Goliath came up out of the armies of the Philistines ; that he defied the host of Israel ; and when the men of Israel saw the giant they fled from him in fear.

Ex.—Extremely well ; do not be discouraged.

Henry.—If you would but favour me, Sir, with a view of the scene, I think I could proceed, and even yet fulfil my engagement.

Ex.—Then, Sir, it is at your service ; acquaint me with the allusion,

and the manner in which the subject is represented.

Henry.—O, this is pretty clear. Two mountains, separated by a valley; on either side of it is represented an army in full array. A ruddy youth is seen passing from tent to tent. He is introduced to a superior officer, who is very tall; is not that figure meant for Saul, Sir?

Ex.—You are right; but who is the other, and what is the subject of their conversation?

Henry.—The youth is certainly intended for David, and we may suppose that he is telling Saul about the lion and the bear, for he appears deeply interested. Surely I am right,

for Saul puts an helmet on his head, and arms him with a coat of mail. But, though now *en militaire*, he moves very awkwardly.

Miss P.—No wonder at that, Brother; you know that he had not been used to such accoutrement.

Henry.—Whether I recollect it or not, the mechanist did not forget it, when he prepared this scene; for now David's representative puts off the armour, lays down the sword, takes up his staff, steps to the adjacent brook and selects a few stones from the running stream. See, Sister, how the water trickles between his fingers as he tosses up the pebbles, and then puts them into his pouch,

while his sling dangles at his side. Observe how fearlessly he proceeds towards the Philistine. The giant views the undaunted youth with contempt, and I imagine, from the violence of his action, that he salutes him with imprecations; while David eyes him with majestic composure, and, confident of victory, seems to denounce the destruction of his foe! I wish I could recollect his noble declaration.

Ex. — I will assist your memory, Sir. David's language was that of faith, in the exercise of which he said to the proud Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come

to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands."

Henry.—If I am not mistaken, Sir, you have given your mechanist full instructions on this subject; great

animation marked the countenance of the figure while you narrated what he was supposed to be speaking, and now David proceeds to fulfil his promise: assured of victory, he deliberately takes from the bag the chosen pebble, and with composure adjusts it in his sling! What a countenance! Brows knit, eyes fixed on the Philistine, the youth stoops as if to take his aim with greater certainty—He rises, and whirling the sling above his head, springs forward, and instantly transmits its contents into the forehead of his antagonist. Down falls the tremendous carcass, on which the valiant youth now stands—and with the giant's sword takes

from his prostrate body its enormous head.

Mrs. P.—You have pleased me very much, Henry, not merely in having described the scene with some degree of accuracy, but also, by recollecting so much of the history which it represents

Henry.—Your approval, Mamma, affords me much pleasure, and I will immediately endeavour to give further proof that I have not been inattentive to your directions.

The young people look into the Camera, and Mrs. Ponsonby desires her son to mention what he observes.

Henry.—Here is a very magnificent apartment, and two persons

conversing together, one of them in long robes,—I suppose he is intended to represent a priest; the other hearkens to him with attention, and seems to answer with great emotion.

Mrs. P.—Cannot you inform me whom they represent, and what is the subject of their conversation?

Henry.—I must acknowledge that I neither know one or the other: really I should like the Exhibition much better, if either the figures would speak as well as act, or that this good gentleman would permit his man to speak for them.

Ex.—Sir, I am always willing to explain the scene to my visitors, if none of the company can discover the

allusion; but I am persuaded that is not now the case : perhaps, Miss, you will do me the favour to reply to your Mamma's inquiries.

Miss P.—If I do not mistake, Sir, this scene is a representation of King David and the prophet Nathan; the subject, the parable of the ewe lamb. The prophet stretches out his hand, and, from the solemn manner in which he appears to deliver his message, you may imagine that you hear him say unto David “Thou art the man.” Penitential sorrow marks the countenance of the King, while he confesses, I have sinned against the Lord. The prophet immediately replies, The Lord also hath put away thy sin.

Henry.—My dear sister, you have so fully proved your superior knowledge, that I must request you to explain the future scenes.

Miss P.—No, we will proceed together; you relate what you know, and where you fail, (if in my power) I will readily assist you.

Mrs. P.—Very well, my dears, let your respective talents be ever at each other's service: thus you increase that mutual affection which I hope does, and ever will, subsist between you. Will you oblige them, Sir, with another scene?

Ex.—Certainly, Madam; I was attending to your remarks; how different to what I sometimes hear! Too

frequently young persons are almost taught to pride themselves over those whose attainments are not fully equal to their own, but I hope the good instruction that Miss Ponsonby and her brother receive, will prevent conduct so extremely unbecoming. The Camera is now furnished with another scene.

Henry.—This represents a spacious inner chamber: I almost think it is King David at his private devotions; for it is much like him that we have just beheld, only here he appears greatly agitated—he lies prostrate on the floor—several venerable persons enter; they expostulate with him, as if entreating him

to rise—his actions indicate that he wishes them to retire—one of them in vain attempts to raise him, he continues on the ground in great distress—they leave the chamber—can you inform me what this means, Sister?

Miss. P.—I think I can ; but I had rather you would proceed with your relation before I offer my opinion.

Henry.—The scene is altered ; the same figure is yet on the floor, but other attendants are stedfastly observing him—they whisper to each other—he addresses them—they reply—his agitation subsides, and he rises perfectly composed. Now, Sister, what do you say ?

Miss P.—That this represents Da-

vid mourning for the sickness of his child, and refusing the consolation of his friends; but being informed by his attendants that the child was dead, he worships God, and bows with resignation to his holy will.

Ex.—Extremely well, Miss. I hope, Sir, that you will again give your sister the opportunity of explaining your observations.

Henry.—O, this is entirely different from the former. What a multitude of people are assembled! I particularly notice a body of armed men; their captain is accosted by one of very superior appearance; they converse: the whole company cross a small brook, apparently in deep afflic-

tion : to what can all this allude ?
Sister, inform me.

Miss P.—Permit me first to hear a little more about the scene.

Henry.—There is now a company of priests returning the way they came, carrying back the ark with them.

Miss P.—I 'begin to discover the allusion, but proceed.

Henry.—That man of noble mien, whom I have already noticed, appears in deep distress ; with his head covered and his feet bare he ascends the hill, followed by the whole company ; on arriving at the summit, he is represented in the act of worship. He rises from his knees, addresses a

venerable man, whose coat is rent, and earth upon his head, and who, at the direction of his superior, leaves him and follows the priests, who previously returned the way they came.

Mrs. P.—Very well, Henry. Now, my dear, do you explain what your brother has described.

Miss P.—I think it is king David's flight from Jerusalem, in consequence of the rebellion of his son Solomon. The first conversation which my brother noticed, I imagine was between the king and Ittai the Gittite, whom, at his earnest entreaties, David permitted to accompany him. Those who returned, I believe were the priests, to whom David had said,

“Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation. But if he thus say, I have no delight in thee, let him do to me as seemeth good unto him.” The hill which you noticed, without doubt represented Mount Olivet, where David worshipped God, and directed his friend, whose name I do not recollect, to return also to Jerusalem, in the hope that, agreeably to his prayer, the Lord would turn the counsel of Ahithophel into foolishness.

Mrs. P.—Very well; it affords me great pleasure to find that you so well recollect what you have read.

Ex.—Permit me, Madam, to add, I am persuaded that which affords you present satisfaction, will, no doubt, prove of future advantage to the young lady. Now, Sir, will you attend to your sister's description, or will you proceed with yours?

Henry.—I too am so well pleased with my sister's explanation, that I will readily proceed to give more scope to her recollection. The figure which represents king David, now descends the hill, surrounded by the people in general, and especially by many armed men: as they proceed along the road, there appears an angry looking man on the hill side, who, though I cannot hear him, seems

to be vociferating most violently, and throwing stones at the king and his company !

Miss P.—That is Shimei, the Benjamite.

Henry.—Notwithstanding you seem so well acquainted with him, I think he is no favourite of yours ; he is a most malignant looking fellow.

Miss P.—He will be paid for all his bad tricks by-and-by.

Henry.—Many of the armed men appear to be requesting the king's permission to slay that angry man ; but I perceive he does not permit them.

Miss P.—No, no, he will not. Good David too keenly felt the re-

bellion of Absalom, to be much moved by Shimei's undeserved abuse. O the scene is closed.

Henry.—But here is another. The distant country is covered with the contending armies. The vanquished flee into a wood, are pursued by the victors, become entangled among the trees, and are beaten down with great destruction. A mule running away furiously, leaves its rider hanging between the thick boughs of a great oak. Surely this must be Absalom!

Ex.—You are right, Sir ; but what follows ?

Henry.—I think he was killed, but I will look to your scene. O here comes one of the captains ; he soon

dispatches the pendant youth—a very summary way of proceeding, but I suppose it is according to the laws of war. His men take down the body, and unceremoniously cover it with a heap of stones.

Mrs. P.—My dear Henry, how can you describe with such levity so melancholy a scene?

Henry.—O, Mamma, you know it is only the representation that I am describing.

Mrs. P.—That is true; but then it should lead you to think on the event which is thus brought to your recollection, and reflect on the awful death that befel Absalom, in consequence of his rebellion against his

father. I am glad you remembered the history, and I hope you will consider the moral it inculcates—duty to God and obedience to parents.

Henry. — I am obliged to you, Mamma; I will endeavour to do so. Having been so successful with the preceding scene, I will venture to examine the present; I have no idea what this can mean. The view is rural: in the foreground an extensive and smooth area; sheaves of corn are spread on it in a circular manner, over which two oxen, yoked together, are drawing a man, seated in a lumbering machine; and another man, with a fork, is throwing the straw into the middle of the ring: surely this

cannot be intended for threshing ! I have seen that performed by two men in a barn, beating the corn with their flails, but I never saw any thing like this before.

Ex.—Perhaps you have not, Sir; it represents the manner of threshing in the East. They used oxen, as the ancients did, to beat out their corn, by trampling upon the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder, nor a plank with sharp stones, as in Syria; but a sort of sledge, consisting of three rollers, fitted with irons, which turn upon axles. A farmer selects a level spot in his fields, and has his corn carried

thither in sheaves, upon asses or dromedaries. Two oxen are then yoked in a sledge, a driver gets upon it, and drives them backwards and forwards (rather in a circle) upon the sheaves, and fresh oxen succeed in the yoke, from time to time. By this operation, the chaff is very much cut down; the whole is then winnowed, and the pure grain thus separated. Now, Sir, you will please to proceed.

Henry.—I think my sister had better do that, as she can explain the meaning while I observe the representation.

Mrs. P.—Henry, you are idle; my dear, oblige your brother.

Miss. P.—My brother's inquiries,

I perceive, have given Mr. Davenport an opportunity to change the scene. I thought it was the threshing floor of Araunah; but now I know it to be so, for that worthy farmer is here represented meeting king David and his servants.. He bows himself before the king, with his face to the ground; they converse, I imagine, concerning the oxen for burnt sacrifice. These and other things did Araunah, as a king, offer to the king; but as scripture declares, so the scene represents: "David bought the threshing floor and the oxen, and built there an altar unto the LORD, and offered burnt-offerings and peace-offerings: so the Lord was intreated for the

land, and the plague was stayed from Israel."

Mrs. P.—Now, Henry, as your sister so readily obliged you, I think you must again try your recollection.

Master P. (having looked into the Camera) replied—No, Mamma, I do not know what this is. Sister, perhaps you do; come, explain it. I know you have no objection to oblige your brother, especially as it will afford you another opportunity of displaying the knowledge which you have assiduously acquired.

Mrs. P.—Henry, I will not allow you to make such a reflection; your sister does not intend to display, but to oblige.

Henry.—I am ever ready to acknowledge Amelia's attention, but I may, perhaps, be permitted to suppose, that she feels no great objection to the just acknowledgment of her superior powers.

Miss P. smiles, and, looking into the Camera, says, my very polite brother, you should have described this apartment of royalty, which if I be not greatly mistaken, represents the good old king upon his dying bed.—A majestic female elegantly attired, does obeisance to, and addresses the aged monarch,—this I suppose is Bathsheba; no sooner has she concluded, than Nathan the prophet enters and the queen retires.—The king

hearkens attentively to his faithful adviser—Bathsheba is recalled; she hears with satisfaction the king's determination, that Solomon her son should succeed him; she bows with her face to the earth, does him reverence, and offers an ardent supplication for the eternal felicity of her lord. Agreeably to Nathan's advice, Bathsheba informs the king of the usurpation of Adonijah. The prophet inquires, whether it has taken place by the king's consent, and the aged monarch, according to his promise made to Bathsheba, immediately commands Zadok and Nathan to anoint Solomon king over Israel.

Ex.—Notwithstanding your bro-

ther's remark, Miss, I must confess that the great facility with which you explain my scenes, while it evidences your knowledge of the Scriptures, does honour to my Exhibition, and for which I feel myself greatly obliged.

Mrs. P.—Mr. Davenport, I fear your commendations will make my daughter vain.

Ex.—I rather hope, Madam, that what I have taken the liberty to mention, will have no such tendency, but rather induce the young lady to continue to search the Scriptures. The sacred volume will well reward the closest study; attentive readers will derive therefrom, both pleasure and advantage. It will open to their

view the general history of man—the transient nature of the prosperity of the wicked, and the necessity of watchfulness in the most upright. They will perceive, that, notwithstanding the Father of Mercies will pardon the transgression of those who with genuine repentance acknowledge their iniquities, and request forgiveness in the Redeemer's name; yet it is equally certain, that sin shall not go unpunished. The scenes which have just been noticed, authorize these observations. Saul and David were successively appointed to the throne of Israel. Saul soon transgressed; when charged with his offence he *acknowledged* his sin,

but *prevaricated* with the prophet. Crime, hypocrisy, and misery followed each other in rapid succession, and constitute the general outline of this man's life: his death was awful, for it is evident he died under the displeasure of God. David was also taken from a comparatively low situation, to occupy the post to which he was afterwards exalted, and the recollection thereof made an indelible impression upon his mind. His early life was chequered with a succession of dangers, in all which he experienced the divine protection. While he walked with God in the exercise of faith, his conscience was so truly tender, that when the Lord delivered

his enemy into his hand, his heart smote him for having cut off the skirt of his coat. However, in an unguarded hour he fell : when charged with his offence he did not prevaricate, but with genuine contrition acknowledged his crime. Mercy was immediately declared to the penitent, and judgment pronounced on his sin; showing, that although the Lord will not cast off his people, nor remove his loving kindness from them, yet he will visit their transgressions with the rod, and their iniquity with stripes. This is fully verified in the history of David. From his fall to his dying hour he was the subject of deep affliction. The child for whom he made earnest sup-

plication was snatched from his embrace ; shortly afterwards he was driven from the throne by the rebellion of his son—he was cursed by Shimei, his heart was nearly broken, by the death of Absalom, and the repose of his dying bed was disturbed by Adonijah's presumption. These various strokes from a father's hand, fully evince that an holy God will punish sin on *whomsoever found*. In his last hours David, with holy confidence declared, although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure : for this is all my salvation, and all my desire, although he make it not to grow.

EXHIBITION ROOM.

The Dowager Mrs. Neville, her Grandson, and Exhibitor.

Mrs. Neville.—I HAVE visited you, Sir, accompanied with my grandson, at the particular request of my daughter; have you received her note?

Exhibitor.—Mrs. Neville has acquainted me with the intended visit of a lady this morning, Madam, and I am accordingly prepared to attend upon her.

Mrs. N.—That is right; and now let me see your Exhibition: it was frequently the subject of conversation while they were with me in the country.

Ex.—What scene, history or series, shall I have the honor to present to you, Madam?

Mrs. N.—Any you please,—it does not signify, for I hear they are all from the Bible,—they must be good: Samuel, do you choose.

Master N.—I had rather, Madam, that you would direct.

Mrs. N.—Well then, Sir; if you have the call of Samuel, let me see that; I hope my grandson will be like him. I do not mean that he should

be a prophet, but a holy man; he is a child of many prayers.

Ex.—From Mrs. Neville's conversation I must suppose so, for all believing parents undoubtedly pray for their children:

Mrs. N.—Certainly, and I assure you this dear youth comes of a good stock. His grandfather, my late husband, often told me that he had been well trained up by his father, and that sweet text, "Train up a child in the way he should go, and when he is old, he will not depart from it," has been fulfilled in reference to him. How dutiful to his father! what an affectionate husband he was to me! and now he is gone, this child's father

Mr. Neville, treads in his steps. It has rejoiced my heart since I have been visiting them, to witness the order observed in his family. But I am detaining you; you do not seem very young, so you know, that is, if you have had children, that when parents begin to talk about them, they know not when to have done; however, Sir, we will now attend to the Exhibition.

Ex.—Will you have the goodness to look into one of these glasses, Madam? and the young gentleman will take another.

Mrs. N. looks into the Camera; puts on her spectacles, wipes them, looks again, then says, Why, Sir, I can

see nothing distinctly ! Ah, my eyes are so very dim that my glasses do not render me much assistance. Well, I shall see clearer by-and-by ; and the scene will be delightful. However, I will sit down, and do you, Samuel, tell me all about the picture, and what you can make out of the history.

Master N.—This scene represents the inside of a temple, there is a priest sitting near one of the pillars, and, at a small distance, a man is conversing with two women. The countenance of one is cheerful, the other sad.

You begin early with the history, Sir, said Dowager Mrs N.; those

which you have mentioned, Samuel I imagine are Elkanah, his two wives, and Eli; now go on, my dear.

Master N.—The sorrowful one looks as if she were praying!

Mrs. N.—That is Hannah; very well, go on.

Master N.—The priest notices it, and appears to address her.

Mrs. N.—Now, my dear, can you tell me what he says?

Master N.—The figure does not speak, Madam.

Mrs. N.—But, my dear, I suppose you know; no doubt you have often read about it.

Master N.—Yes, Madam, I have, and recollect that Eli imagined Han-

nah had been drunken, for which he reproved her; but she replied, that it was from the grief of her heart, she had been pouring out her soul before the Lord. Satisfied with this reply, Eli dismissed her with his blessing!

Mrs. N.—Very well; what next?

Master N.—The scene is closed, Madam.

Mrs. N.—But I hope you can tell me what followed, and then explain the next picture.

Master N.—Elkanah's family rose up early the following morning, worshipped the Lord, and then returned home; the ensuing year Samuel was born, and Elkanah and his house went up to Shiloh to offer their yearly

sacrifice; but Hannah continued at home, to nurse and wean the child; saying to her husband, that when she had so done she would bring him to appear before the Lord, and there he should abide for ever.

Ex.—You find your grandson, Madam, has been well instructed.

Mrs. N.—That affords me great satisfaction; it would be a sad thing, indeed, if he had not; how often have I had his dear father at my knees, repeating what he had committed to memory. Before he was seven years old he knew the Assembly's Catechism with proofs, the three first chapters of Proverbs, and, at his father's desire, the third of John, say-

ing to me, "Let us carefully store the mind of our child with the scriptures, request the Lord to teach him the meaning, and who can tell what blessed effects may be the consequence?" Dear man! he lived till our son gave evident proofs of his conversion. Come, my dear child, now you go on about Samuel.

Master N.—This is another scene, Madam; in the distance a company of travellers appear, and several oxen with them.

I think you will find, said the Dowager, that it is Hannah going up to Shiloh with her son.

It is so, replied Master Neville; for the scene is changed, and now

exhibits the inside view of the temple.
O here comes Hannah. She presents the child to Eli, saying, "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore [also I have lent him to the Lord as long as he liveth."

Mrs. N.—Very well, Samuel; your Mamma told me that there was a man behind the scenes, who spoke sometimes while the figures acted; but do you continue to supply that office, then I shall, at the same time, become acquainted with the meaning of the picture, and your knowledge of the Scriptures. Do you recollect Hannah's song of praise?

Master N.—Not perfectly, Madam; I remember she gave thanks to God for her son, and among other things said, “He will keep the feet of his saints.”

Mrs. N.—That’s well, very well; never forget that. May he make you his saint, and keep your feet, then you will be safe. But what became of Samuel after Hannah had presented him to Eli?

Samuel.—He ministered before the LORD, being a child girded with a linen ephod. And his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

Mrs. N.—The best, and most acceptable sacrifice that Hannah offered to God, was her thanksgiving and praise; those who follow that good woman's example will have frequent occasion to visit the throne of grace. For prayer begets mercies, mercies demand praise, praise glorifies God, and the Lord delighteth to bless those who thus honour Him. Hannah experienced this, both in her own person and in that of her son, whom she so piously trained for, and lent to, the Lord. Have you any more representations of his history, Sir?

Ex.—Yes, Madam, there is another now in the Camera.

Mrs. N.—Then, Samuel, you proceed and I will attend.

Master N.—I wish you could view this yourself, Madam ; I am confident it would please you. Here sits the venerable Eli, his hair hoary, his beard white, hanging down upon his breast, his eyes dim, and his whole appearance very solemn.

Then the painting is just what it ought to be, said the good old lady ; his office, his great age, the awful account he had soon to give, all demanded the utmost solemnity : is Samuel with him ? —

Master N. — He is now entering. Eli addresses him ; his countenance is expressive of the inquiry which he

made, "What is the thing the Lord hath said unto thee? I pray thee hide it not from me." As Samuel replies, Eli's brows become contracted, his eyes obscured, his lips project, and his whole frame agitated. He raises his tremulous hands toward heaven, as if he were saying, "It is the Lord: let him do what seemeth him good."

Mrs. N.—Samuel, I do not think I lose much from not seeing the picture, and I know that your explanation of it quite delights me. Have you nothing descriptive of Samuel's call, Sir? I think that should have been noticed.

Er.—I have not, Madam, any scenic

representation of that event, but have rather chosen to notice the life of Samuel, which fully proves that it had taken place.

Mrs. N.—A very sufficient reason, Sir; for it is not the knowledge or supposed knowledge of the means which infinite wisdom uses to produce the important change, but the subsequent effects which result therefrom, that prove the call divine. Having brought Eli into notice, I suppose you have something more concerning him; if so, show it to Samuel, and he will tell me about it.

Master N.—With much pleasure, Madam; my Mamma particularly directed me to do so.

Kind creature, said the Dowager ; she, like my son, is always contriving some new way to please me. Well then, Samuel, obey your Mamma, and gratify me by describing the picture.

Master N.—Eli is again the most prominent figure ; he is represented on a high seat, near the gate of the city, through which many are passing in great dejection ; one with his clothes rent, and dust upon his head, rushes rapidly through the throng. Do you hear the distant noise, Madam ?

Mrs. N.—Yes, my dear ; I suppose it is on account of bad news, concerning the defeat of the Israelites.

Master N.—So it is, Madam ; for the same man now approaches Eli,

who, with extreme concern, questions him; as he replies, Eli becomes increasingly agitated; and when he concludes, by saying, "Thy two sons, Hophni and Phineas, are dead, and the ark of God is taken:" the aged prophet falls backward from his seat a breathless corpse.

My dear child, said this pious woman to her grandson, I hope this history, which appears to have made a strong impression on your memory, will produce powerful effects in your life. Cheerfully obey your parents; they will deny you nothing that would afford you any good, but whatever they disallow, you may be certain would ultimately prove injurious. If

Eli had restrained his sons as he ought to have done, it is not probable that they would have proceeded to those lengths in sin which they did ; but you may discover, and I hope will ever remember, that the false indulgence of the parent and the disobedience of the son, were the means which brought upon that family the sad catastrophe which you have described. On the other hand, you may perceive, by attending to the history of Samuel, that the good principles which his parents early instilled into his mind, having been accompanied with the divine blessing, produced the most happy effects through his whole life. He governed

the people wisely over whom the Lord placed him; prayed earnestly for them, and piously directed their attention to Him by whom they were repeatedly delivered from their oppressors. Aim, my dear grandson, to imitate his conduct; then, like him, you will have occasion at the close of every trial through which you pass, to erect your Ebenezer to his praise, who will be your constant support, and induce you gratefully to declare, *Hitherto hath the Lord helped me.*

EXHIBITION ROOM.

*Mrs. Neville, Amelia, Harriot, and
the Exhibitor.*

Mrs. Neville.—I HAVE the pleasure to inform you, Sir, that the lady who lately accompanied my son to your Exhibition, was highly gratified by her visit.

Exhibitor.—I assure you, Madam, that her remarks on the subjects of the scenery, together with her advice to the young gentleman, were very interesting; I hope she will again favour me with her attendance.

Mrs N.—She intends shortly to repeat her visit. We are come this morning, in consequence of Mrs. Farquar having spoken very highly of the scenes, which have lately passed under her review.

Amelia.—And we shall feel obliged, Sir, by your commencing this morning with your remarks relative to Solomon and the temple, for they quite captivated Miss Farquar.

Ex.—Concerning Solomon, I only notice that he was anointed king according to the directions of his father, after whose decease, to preserve his throne from all impurity, he commanded Adonijah to be put to death.—Abiathar he thrust out of the priest-

hood, and thus fulfilled the word of the Lord against Eli and his family; and also, that he might take away the innocent blood, which Joab shed, from himself and his father's house, Solomon commanded Joab to be slain. Shimei having broken the terms on which his life had been spared, Solomon reminded him of his wickedness to David, and denounced judgment upon him: Jehoida put him to death, and the kingdom was established in the hand of Solomon.

Mrs. N.—These circumstances are very striking; no doubt the offenders, who had escaped so long, imagined themselves secure.

Ex.—That is generally the case

with the wicked ; nevertheless, their judgment lingereth not, and their condemnation is certain.

Amelia.—I am very glad, Sir, that you have no representations of those awful scenes—have you any of Solomon's dream ?

Harriot.—O I should like that, I remember the representation of Jacob's was very pleasing.

Ex.—Do you not recollect also, that in Jacob's vision, Scripture affords subjects for delineation ? But in reference to Solomon's dream, the divine communication which then took place does not allow of such representation, but should teach us to admire, with reverential awe, the

condescension of Deity, and with delight, the happy choice which this young king was induced to make. Having detained you thus long from the Camera, the scene, perhaps, will afford a sequel to this subject.

Amelia.—Indeed, Sir, it does.

Harriot.—Sister, how soon you know it! I really do not yet discover what it represents. Here is a large room—many persons attending on a superior, whom I suppose is intended for Solomon, and that this represents his audience-chamber.

Amelia.—But, Harriot, do not you observe the two females standing a little before the king?

Harriot.—Yes, I do, and now I guess what this means.

Amelia.—Indeed, Sister, there is no occasion to guess; it is evidently a description of the judgment of Solomon. Now observe the figures, they begin to move. How earnestly that on the left appears to plead! the countenance of the other indicates depravity of heart.

Harriot.—O, a sword is brought before the king; now it is plain enough.

Amelia.—By the action of the two women you may almost hear him say, “Divide the living child.” See how that almost animate figure stretches forth its hands; what a countenance! though silent, the lips move, and its eyes speak! Do look, Mamma! and

you will think you hear her tremulous voice exclaim, "O, my lord, give her the living child, and in nowise slay it!" while the other by its hardened countenance appears to acquiesce with the stern command. The king observing the earnest suppliant, immediately says, "Give her the living child." She clasps it eagerly to her breast, and her whole appearance so justly represents maternal affection, that it verifies the judgment of Solomon, "She is the mother thereof."

Mrs. N.—Very well, Amelia; you have been engaged, however! But do you really suppose that the automaton could *justly* describe a mother's feelings? No, Amelia! the sen-

tence of the king was sure to produce that emotion in the mother's breast, which none could so justly imitate as to deceive his discerning mind.

Ex.—However correct your observation, Madam, yet I must acknowledge my obligation to Miss Neville for her description of the scene; on which I generally observe, that the wisdom with which Solomon was favoured, not only presents a striking instance of answer to prayer, but affords great encouragement to all, especially to those in early life, to make their requests known to God; for whosoever attends to the divine direction, “Ask,” will in due time experience the fulfilment of the de-

lightful promise, “AND YE SHALL RECEIVE.”

Mrs. N.—I hope, Sir, neither my daughters or myself will fail to improve your observation to our personal advantage. Will you now oblige them with your account of the temple?

Ex.—The temple of Solomon was built on the side of Mount Sion, called Moriah, on a very hard lime-stone rock, encompassed by a frightful precipice. To make this building firm and secure, it was found necessary to begin the foundation at the bottom of the Mount; so that the sides were about six hundred and eight feet high, and the stones were not only of the largest size, but hard and firm enough

to endure all weathers, and be proof against the worm. Besides this, they were so mortised into one another, and so wedged into the rock, that the strength and curiosity of the basis was not less admirable than the superstructure, and the one was every way answerable to the other. The temple did not consist of one single edifice, but of several courts or buildings, and the whole together made an exact square of one thousand four hundred and sixty feet long on each side, exactly fronting the east, west, north and south. The ground plot upon which the temple was built was a square of twenty-five thousand feet. It was encompassed with a wall of the

height of six cubits, and of the same breadth, and contained several buildings for different uses, surrounded with cloisters, supported by marble pillars. There was an ascent of twelve steps to what we may properly call the temple; and this consisted of three parts: the porch, the sanctuary, and the Holy of Holies. The porch was about twelve cubits long and twenty broad, at the entrance of which stood the famous pillars of Jachin and Boaz, whose names import, *that God alone was the support of the temple*; its gate was fourteen cubits wide. The sanctuary, or nave of the temple, was forty cubits long and twenty broad; wherein were the *altar of incense* and the

table of shew-bread. The *Holy of Holies* was a square of twenty cubits every way; and here stood the ark, with its furniture; and Solomon made two cherubims of olive-tree, which overshadowed the two golden ones, and stretched their wings the whole breadth of the house. The wall of the house was reared with alternate rows of fine cedar wood and hewn stone, probably polished marble; the inside was carved with figures of cherubims and palm-trees; and the whole inside, floor, walls and roof, was overlaid with gold. The oracle had no windows at all, but was perpetually dark; the sanctuary had narrow windows, light against light. This

temple was furnished with the ark and other sacred utensils, and the Shekinah, or cloud of divine glory, entered it, to take up its rest over the ark, between the cherubims; and it was dedicated with a solemn prayer by Solomon, and by seven days of sacred feasting, and by a peace offering of twenty thousand oxen, and one hundred and twenty thousand sheep, to consume which the holy fire anew came down from heaven.

Amelia. — To assist our memory in the recollection of these particulars, would you, Sir, favour us with a similar card to that with which Miss Farquar was so much pleased?

The Exhibitor replied, I hope it will also meet your approval; and presented to the ladies the following descriptive card.

**DESCRIPTION
OF THE
TEMPLE OF SOLOMON.**

THE Temple of Solomon was built according to the pattern which KING DAVID gave to his son SOLOMON.

DAVID and his princes assigned thereto one hundred and eight thousand talents of gold, one million and seventeen thousand talents of silver, both which together amounted to about nine hundred and thirty-nine millions two hundred and ninety-nine thousand six hundred and eighty-seven pounds sterling, and in weight amounted to about forty-six thousand ton weight of gold and silver.

About one hundred and eighty-three thousand six hundred men, Hebrews and Canaanites, were employed in building it. Every thing was made ready ere it came to the spot, that nothing was to do but join the materials; and yet it was seven years in building.

This superb and magnificent edifice retained its pristine splendour only for thirty-three or thirty-four years, when Shishak, king of Egypt, took Jerusalem, and carried away the treasures of the temple, in the year of the world three thousand and thirty-three, before Christ nine hundred and sixty-seven; and after undergoing various subsequent profanations and pillages, this fine edifice was finally plundered and burnt by the Chaldeans under Nebuchadnezzar, A. M. three thousand four hundred and sixteen, A. C. five hundred and eighty-four.

To assist in forming a conception of the immensity of the treasure expended in building the Temple, the amount of which was about 939,299,687 pounds sterling, and in weight amounted to about 46,000 ton, suppose that the above amount were to be removed from one place to another in waggons, every waggon to be laden with four ton, it would require eleven thousand five hundred waggons to contain it.

If every waggon were drawn by four horses, allowing the space of twenty yards to every waggon and horses, the line would reach nearly one hundred and thirty-one miles.

If the amount of the expenditure were coined into sovereigns, or pieces of twenty shillings value, and they were placed on a plane close to each other, allowing one inch to every sovereign, they would extend fourteen thousand eight hundred and twenty-four miles.

The ladies having received the card, the Exhibitor then proceeded with an account of some of the traditions of the Jews concerning the temple. Josephus relates a circumstance which he said he received by tradition from his fathers: that all the time they worked on the temple there fell no rain in the day time, but only in the night; so that the workmen were not hindered in their work.

Mrs. N. — They appear to have been extremely credulous in regard to human tradition, though exceedingly hardened against the important truths revealed by their prophets, concerning the Messiah.

Ex. — Recollect, Madam, that blind-

ness in part has happened to Israel, until the fulness of the Gentiles be come in ; then the veil which yet remains upon their hearts shall be taken away, and they shall turn to the Lord. However they rejected Him, of whom the prophets spoke, they regarded with the highest reverence the temple by which he was typified. This may be justly inferred from some of their traditions relative to the temple worship ; for they say, no man might go into the 'mountain' of the house with his staff, weapons of offence being unsuitable to the house of peace ; and it was considered unbecoming to lean, when there, on any other staff than God only.

Amelia.—Were the people of the same opinion now, I think that there would not be so much lolling upon, and whispering over, the tops of the pews as we sometimes witness.

Ex.—Very true, Miss; neither is it to the honour of those who do so. But we are not, on the other hand, to expect close observation to ancient practice, and less to tradition, for that says, that no man was allowed to enter the temple with shoes on his feet.

Harriot.—Well, I am glad, however, that we are not expected to enter the place of worship barefoot. I cannot say how it might be in eastern countries, but I am sure it would be a very displeasing sight here.

Ex.—No man might enter with money in his purse, nor with his purse about him.

Mrs. N.—It is well for our benevolent societies that no such prohibition prevails among us; if it did, there would not be that inducement for our able advocates to plead for the heathen, the fatherless, the widow, and the destitute of every description; nor would the funds of the respective societies be adequate to answer the claims to which they are subject.

Ex.—We are not to suppose that all entered without money, but they were to bring it in their hands and give it to the priests to provide sacrifices.

Amelia.—Something like that cus-

tom, I suppose, yet prevails; for though people do not carry in their hands what they intend to offer, I have heard that, being affected by the impressive and eloquent sermons delivered on such occasions, as they retire from the respective services, they contribute the contents of their reticules and purses towards the cause which they have heard advocated.

Ex.—Having given you this brief specimen of Jewish tradition, I shall now only add, it is my earnest hope that the histories of Solomon and the temple, will lead you to reflect on the instability of human grandeur, and induce you to place your affec-

tion not on the transient and uncertain scenes through which we are passing, but on those ETERNAL REALITIES to which we are hastening. Not only, like Solomon, request *wisdom*, but let us be concerned to obtain *grace*, "whereby we may serve God acceptably, with reverence and godly fear." In this respect Solomon most sadly failed; he became idle, did evil in the sight of the Lord, who denounced the punishment which befel his house. Scarcely was he buried in the city of his fathers, before, according to the divine prediction, ten tribes revolted from his son Rehoboam; and, as you pursue the history, you will observe, after

the death of Rehoboam, the various kings (with but few exceptions) verified the predictions of Samuel concerning them. Jehosaphat, Asa, Joseph, Hezekiah, and some few others, were exceptions, and of whom honourable mention is made in sacred history; but as in the days previous to their rejection of the Lord for their king, he frequently raised them up judges, or saviours, as they are sometimes termed, so in the days of their kings he raised them up prophets to warn them of danger—to threaten them on account of their transgressions—to instruct them in the way which they ought to walk; and amidst their revoltings from and

their returns to God, through all and above all, to declare unto them his coming, who should rule over the house of David, and of whose kingdom there shall be no end. I might have selected subjects for representation from almost every page of the Bible; but it has been my endeavour to select those, which are not only calculated to preserve the general line of history, but in a particular manner to engage the attention and impress the mind of my visitors. Young ladies, now view the first scene of a series which will very briefly sketch the history of those, who were highly approved of God, and greatly beneficial to men.

Have the goodness to say what this delineation is intended to represent.

Harriot.—This, however, does not require much time to examine.—It is Elijah in the wilderness; the ravens, with flesh and bread in their beaks, plainly tell the tale.

Ex.—They do more, Miss; the subserviency of those creatures to the purposes of divine providence, indicate that the Lord causes the voracious worldlings to minister unto the necessities of his people. St. Jerome says, “that one of these birds brought Paul, the first hermit, half a loaf every day, and, when St. Anthony came to visit him, it brought him a whole one, to answer

the wants of these two soldiers of Jesus Christ."

Mrs. N.—I never before heard about Paul, the hermit; but I recollect that Paul, the apostle, said, "All things are yours!" I, therefore, know no reason why ravens should be excepted; and I am persuaded your remark concerning worldlings, and the good offices which they sometimes perform to the poor followers of our Lord, is strictly correct. Harriot, proceed again, and I hope you will be equally successful.

Harriot.—O, I do not know this!

Mrs. N.—Perhaps your sister may: Amelia, what is it?

Amelia.—My dear Harriot, look

again; I think you must know this! It is the widow of Zarephath: do not you perceive the sticks under her arm? At the prophet's request, she retires; observe her returning with the cake in her hand.

Harriot.—I recollect it now.

Ex.—And you will do well to reflect on the important lessons this interesting history affords. The widow had come out to pick up some sticks wherewith to bake a cake for herself and her son, which she expected would be the last meal they should eat. But the prophet directed her to make him a little cake first, and bring it unto him, encouraging her to do as he bade her; at the same

time declaring, that her meal and her oil should not fail as long as the famine lasted. Having obediently proved that she believed the word of the Lord, she and her son and the prophet lived upon that little store for the space of two years.

Amelia. — Do you suppose, Sir, they daily received their sustenance from the barrel and the cruse ?

Ex. — Without doubt they did ! And you should observe, that her faith was to be further tried, and her former sinful state brought to her remembrance, by the sickness and death of her son. Thus believers ever find, that the faith which God bestows is not to be wrapt in a nap-

kin, but to be kept in use by the various trials with which it is exercised. Do not be intimidated by this hint ; for application made to Him in whose name the prophet spake, is sure to be honoured with his attention, who will certainly afford relief. Elijah declared to the offending king, in reply to his inquiry, "Art thou he that troubleth Israel ?" that it was his sins and the sins of his father's house, which were the cause of those calamities which the nation suffered. He challenged him to gather together all his idolatrous priests, saying, "Baal's prophets are four hundred and fifty men. I, even I only, remain a prophet of the LORD. Let them,

therefore, give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God."

This was a proposal approved by all the people, and to which Baal's prophets could not object. Now, young ladies, will you describe the representation?

Harriot (immediately looking into the Camera) said, I expected what was coming, and I am not disap-

pointed. Here is a mountainous country ; a vast concourse of people assembled ; many of them in peculiar dresses : a most venerable individual, habited differently from the others, addresses the multitude. No reply is offered : he, with increased earnestness, repeats his application. If you had not so fully introduced the subject, I think I must have discovered that Elijah is here represented challenging the priests of Baal.

Harriot paused.

Mrs. Neville encouraged her daughter, saying, “ you have done very well : ” proceed, my love.

Harriot. — Mamma, the figures stood still, and being neither voice

to be heard or action to be described, was the cause of my stopping. I recollect the history very well ; but, you know, I was only required to repeat what was represented !

Amelia.—Well then, Sister, go on, for all is now in action.

Harriot.—Indeed they are. How the priests leap upon, jump over, and dance round their altar ! While, from the attitude and countenance of Elijah, I can suppose that he is saying, “Cry aloud : for he is a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.” Enraged by this taunt, Baal’s priests cut themselves with knives and lances ;

the blood appears trickling down upon the altar!

Amelia.--But, Sister, observe Elijah! He, having repaired the altar of the Lord, put the wood in order, cut the bullock in pieces, and abundantly watered the sacrifice, approaches the altar with great solemnity. How expressive his countenance! How striking his attitude! His hands stretched forth, and his eyes directed towards heaven. Oh! the fire descends! the sacrifice, water, stones, and altar are instantly consumed! Do you, Sir, scenically represent the sequel to this event?

The Exhibiter replied, I hope to hear it narrated either by yourself or Miss Harriot.

Mrs. Neville desired Harriot to proceed with the history.

Harriot.—Immediately that the fire had consumed the sacrifice, the people fell on their faces; and they said, “the LORD, he is the God; the LORD, he is the God.” At Elijah’s command, Baal’s prophets were slain, and as my Papa has told me, their still bleeding cuttings so identified the priests of Baal, that not one of them escaped.

Ex.—Very well, Miss Harriot; your recollection of this history does honour to parental instruction. Miss Amelia or yourself, I hope, will have the goodness to mention what followed the just execution of Baal’s priests.

(At Mrs. Neville's direction, Amelia proceeded.)

Elijah predicted abundance of rain ; directed Ahab to hasten his return, and ran before him to the entrance of Jesreel. Ahab having told Jezebel that Elijah had slain all the prophets, she sent a messenger to him, and threatened to make his life as the life of one of them by the following day. On this Elijah immediately fled for his life.

While Amelia paused to recollect the history, Mrs. N. said to Mr. Davenport, what could have induced the prophet to flee, after the many proofs he had received of the divine care and protection ?

Ex.—Perhaps, Madam, to prove that he was a man subject to the like passions with others. He knew Jezebel, that she was fierce, cruel, vindictive and implacable; and that in slaying the priests of Baal, he had incurred her displeasure; and that to revenge herself, she had all the power of the kingdom under her command: these notions made such an impression upon his spirits, as deprived him of that resolution and manly courage, for which he was heretofore so remarkable. And God, upon this occasion, might withdraw that spirit of intrepidity wherewith at other times he fortified Elijah's mind, on purpose to shew him his natural imbecility,

and the necessity he had, at all times, of the divine assistance; and on purpose to suppress all sentiments of pride and arrogance that might possibly arise in his breast, upon the contemplation of the gifts and graces which he had bestowed on him, and the many great miracles that were wrought by his hands; and that, thereupon, if he did glory, he might glory in the Lord, and not dare to take any part of his honour to himself.

Mrs. N.—If such discipline were needed to preserve the prophet from personal gratulation, what may not we expect? My dear children, I hope you will remember this in-

structive lesson. Amelia, now proceed.

Amelia.—The prophet having travelled a day's journey into the wilderness, as he lay and slept under a juniper tree, an angel appeared to him, by whom he was nourished with bread and water, and in the strength of that repast, walked forty days and forty nights unto Horeb. He had not been long in the place before he had a vision, wherein God having first, by several emblems, given him to understand that the number of his true worshippers was greater than he imagined, directed him to return to the wilderness of Damascus; and anoint Hazael to be king over Syria,

Jehu to be king over Israel, and Elisha to be prophet in his room. He departed thence, and found Elisha, who was ploughing, with twelve yoke of oxen, before him; and Elijah passed by him, and cast his mantle on him. On this he ran after Elijah; and having sacrificed a yoke of the oxen, which he gave unto his people, and they did eat; then he arose, and went after Elijah, and ministered unto him.

Ex.—Very well, Miss; though you have abridged the history, you have preserved the general outline. Another scene is ready, and I expect you will soon discover its allusion.

On Harriot's looking into the

Camera, she said, I do not, Sir; however, here is a walled town besieged by a large army; many superb tents; men in elegant military attire make their appearance—the whole army is now forming in military array. Amelia, what does this mean?

Amelia.—You have not noticed what passed within the walls of the town, or you would have observed a prophet or priest speaking (I suppose) to the king of Israel; but now look: compared with the large army of besiegers, a small company of armed men coming out of the gates: an army follows them—observe with what intrepidity they attack the insulting foe. The king himself ar-

pears; and his troops smite their horses, break their chariots, slay the men; and thus the Lord delivered Israel out of the hands of the Syrians : to this, Sir, I think the scene alludes.

Ex.—Yes, Miss ; it was intended to represent the destruction of the Syrian army, and, at the same time, to bring to the recollection of observers, that dependance upon the divine promise should be ever accompanied with obedience to the divine direction; then, and only then, is victory certain. But now to return to the immediate history of Elijah, in the conclusion of which it appears, that he had recovered his intrepidity, when he went, agreeably to the

command of God, and as his messenger, to reprove the king and to denounce the divine vengeance against him for his aggravated guilt in the murder of Naboth; intimidated by no fear of danger, he obtruded himself as a most unwelcome visitant on the royal offender at the very moment of his triumph, when he was taking possession of Naboth's vineyard: there he pronounced his doom, and predicted the terrible destruction which awaited both his impious queen and the whole of his posterity. On another occasion, the prophet discovered the same boldness and fidelity in executing the divine commission, even at the hazard

of his life. When Ahaziah had dispatched his servants to consult an heathen oracle, Elijah met them with a striking reproof for their contempt of the God of Israel ; and foretold the approaching death of their master. This offensive declaration excited the rage of the king, who, therefore, repeatedly sent soldiers to apprehend him ; many of them perished in the attempt, but Elijah was preserved ; and, acting under the divine direction, finally went, as was required, and stood before the king ; against whom he again declared the Lord's determination.

Mrs. N.—The courage of Elijah was certainly fully proved ; but was

not there a degree of cruelty in causing fire to destroy those men who had no personal enmity against the prophet, and were only executing the king's command?

Ex.—We cannot suppose that he acted under the influence of cowardice, pride, or revenge. God had determined to make his power known to these idolaters, and therefore instructed the prophet to pronounce, and as it were to execute, the awful sentence of condemnation. The life of this eminent saint was in many respects singular, and so was his end. The time, and probably the mode of his intended translation were revealed to him. He continued to visit the

schools of the prophets, and Elisha, his attendant and successor, accompanied him in his circuit, When they came together to the river Jordan, Elijah with his mantle smote the waters, which instantly divided and permitted them to pass through on dry ground; and while they were going on Elijah was separated from his companion and taken into heaven.

Amelia.—I recollect that we were not favoured with a view of Enoch's translation; but I hope, Sir, you will indulge us with a scenical representation of the ascension of Elijah.

Harriot.—Do, Sir, oblige us.

Ex.—I have just recited the attendant circumstances; do you ima-

gine, that there is now any occasion for the delineation ?

Harriot.—O yes, Sir ; if you will have the goodness only to let us see the representation I will endeavour to describe it.

Ex.—Well, young ladies, I readily oblige you.

On this declaration they both sprang to the Camera, and Harriot said, I find, Sir, that your artist has commenced his representation in an early stage. In the distance there is a company, which I suppose to be the sons of the prophets ; Elijah and his attendant are by the side of Jordan ; Elijah wraps up his mantle, twists it as if to increase the force of the stroke

which he is about to give. He smites the river; the waters separate, and both go over on dry ground—they converse and proceed together. How astonishingly the trees are agitated! The whole scene is illumined! The prophet is gone! I do not perceive the horses! I thought I should have seen them with wings on their shoulders, as represented in Aurora's chariot.

Ex.—No, Miss; this is no poetic fiction, but a matter of fact. Nor are we to suppose that material horses were seen, but that a company of angels, assuming that form, appeared, and Elijah entering the chariot was carried up by a whirlwind into heaven.

Ametia.—By whatever means Elijah ascended, I am sure that Elisha's representative seems very desirous to follow him; see how he stretches out his hands! The mantle falls at a distance from him; rapidly he runs, takes it up, with it divides the Jordan, and thus receives a decided evidence that his request is answered.

Mrs. N.—Thank you, Sir, for thus gratifying my daughters; will you have the goodness to inform me, who are particularly meant by the sons of the prophets, whom Elijah visited?

Ex.—By the sons of the prophets we are to understand the scholars of the prophets, such as were educated and trained up in religion and virtue,

upon whom God by degrees bestowed the spirit of prophecy, and whom the superior prophets employed in the same capacity as the Apostles did the Evangelists.

Harriot.—Pray, Sir, what kind of mantle was worn by the prophets?

Ex.—The prophetic mantle was made of lamb skins, being a kind of upper garment thrown over the shoulders, and (as some think) reaching down to the heels ; though others take it for no more than a leathern jacket to keep out the rain. The orientals always cast their mantle over them when they go abroad ; and they use it as a blanket or coverlid when they go to sleep. Having thus attended

Elijah till his departure from the earth, I shall proceed with the history of another servant of the Lord of equal eminence.

Harriot.—I think, Sir, you mean the prophet Elisha.

Ex.—If so, I hope that I shall be favoured with your assistance. Without doubt you recollect the manner by which he was appointed to his office.

Harriot.—He was at plough, Sir, with twelve yoke of oxen, when Elijah passing by suddenly cast his mantle upon him. He left his oxen, ran after the prophet, and ministered to him.

Mrs. N.—What a striking transi-

tion must it have been for this poor man to be exalted unexpectedly to so high a situation.

Ex.—It certainly was, Madam; and shows plainly that God does not choose any because of their rank, education or abilities; but gives his servants the proper qualifications and dispositions for the place in which He designs to fix them. At the same time I would observe, that Elisha being at plough, so far from being any argument of his poverty, was, in reality, a token of his wealth and great riches: for he who could keep twelve yoke of oxen at plough was in this respect no inconsiderable man, and yet (according to the manner of those early

times) he looked after his own business himself. As the successor of Elijah he bore a striking resemblance to his master in his manner of life, his disposition, and the faithful execution of his office. At his word, the waters of Jericho were healed, by no other operation than that of casting salt into the spring. In the neighbourhood of Bethel, the little children of the city came forth to mock him, insulting him for his age and infirmities. Immediately, as if the wild beasts of the forest had been subject to his control, when he pronounced the curse, two bears rushed upon them, and destroyed forty-two of their company.

Amelia.—That part of his history, I confess, has made me shudder when I have been reading it, and it has excited my astonishment that the Lord's prophet should have pronounced so cruel a malediction.

Ex.—The mournful history may excite our wonder; but let God and his prophet also be justified. Surely this solemn judgment should teach us to stand in awe and sin not. The behaviour of these young persons was extremely profane, and therefore God determined to make them an example of his vengeance. The parents probably, were in this case more guilty than their offspring, as having taught them to treat religion and religious

characters with scorn. For *their* correction, therefore, the visitation might be intended.

Mrs. N.—However my daughter may have been affected at reading this history, I am sure that your explanation should fill every parent's mind with solemn awe! What shall be said to those persons among ourselves, who train up their children in ignorance and contempt of God and his truth? They may perish justly in their iniquity; but will there not be an insupportable burden upon their parents' consciences if they have learned from them to neglect and despise their Creator? Excuse me, Sir, I prevent my daughters hearing

from you those remarks which I hope will prove beneficial to them.

Ex.—In further tracing the history of Elisha, you will find that he retired to Carmel. But he was soon called forth to public notice. He attended the united armies of Israel, Edom and Judah. These numerous hosts were reduced to a very great strait from the want of water; and in their perplexity the three associated kings applied for help to Elisha. The man of God, however, knew not to give flattering titles, but with authority he reproved Jehoram, the wicked king of Israel, for his detestable hypocrisy, and for his attachment to the idolatries of his father's house. To the

pious prince Jehosaphat, Elisha paid regard, and for his sake inquired of the Lord, and under the divine inspiration foretold a miraculous deliverance from the drought, and a decisive victory over the Moabites. Do you recollect, young ladies, by what means this was effected ?

Harriot.—I think, Sir, that at the command of the prophet the army having made the valley full of ditches, agreeably to his prediction, without either wind or rain, they were filled with water, by which the army, cattle and beasts were preserved. The Moabites saw the water as red as blood, and they said, “This is blood : the kings are surely slain, and they

have smitten one another ; now therefore, Moab, to the spoil." Thus deceived, they rushed to the camp of Israel, and the Israelites smote the Moabites, so that they fled before them ; but they went forward smiting the Moabites even in their country, which they utterly destroyed.

Amelia.—Very well, Sister ; but you have said nothing concerning the Moabitish king offering up his eldest son for a burnt offering upon the wall.

Harriot.—That was not included in the inquiry.

Ex.—True, Miss Harriot ; and I must confess you have answered that very correctly. I suppose, Miss

Amelia, you will inform me concerning Elisha's attention to the widow and the Shunamite.

Amelia.—Would it not be as well to favour us with scenical representations of the subjects; then, Sir, we could, as usual, be both engaged.

Ex.—Not just yet. You will soon have another scene; but first oblige me with a recital of some of the many miracles which it pleased God to perform by the successor of Elijah. Suppose you notice the afflicted widow and her creditor.

Mrs. N.—Perfectly right, Sir; I am certain my daughters will readily oblige you. Amelia, you begin with

the subject Mr. Davenport has just mentioned.

Amelia.—The widow who applied to Elisha was in great distress, in consequence of her cruel creditor threatening to take her two sons to be bondmen.

Ex.—However cruel it might appear, yet he was acting agreeably to the Mosaic dispensation; for the Hebrews had such power over their children, that they might sell them to pay what they owed, and the creditor might force them to it.

Amelia.—It was a happy circumstance however, Sir, that the compassionate prophet was at hand; for he increased her oil to such a degree

that by the profits of it her debts were honourably discharged, her sons rescued from bondage, and her whole family supported. It was not long before the prophet had an opportunity of abundantly rewarding also the pious Shunamite for her unsolicited benevolence. She noticed this holy man of God as he often passed her house—she constrained him to take refreshment—she spake to her husband concerning him—at her request a chamber was built on the wall, and furnished with a table, stool and candlestick for the use of the prophet.

Ex.—It is perhaps, Madam, too frequently the case that people read

and approve but do not imitate the conduct which has excited their admiration. Not so with many of the ladies of our country: for it is doubtless in a great measure on account of their powerful influence, that Britain's sons do honour to themselves, by supporting the various benevolent institutions with which the realm abounds.

Mrs. N.—Did I think, Sir, that I deserved to share in your commendation I would make you my very best *congéé*, but I really do not; for though Mr. Neville sets me a most inviting example, I must confess I imitate it very imperfectly; however, I shall not forget to request a few additional

lessons from him on the subject. Come, Amelia, proceed.

Amelia.—The prophet, from a sense of gratitude, offered to exert his influence for the amiable Shunamite in any way she wished, but her modesty and contentment would not permit her to make any request. However, at the prayer of Elisha, a child was granted her, and thereby, as it should seem, her only grievance was removed.

Ex.—It may not be improper for me to observe on this occasion, that even our blessings expose us to many trials. At the moment when the mother probably flattered herself with the expectation of much comfort from her son, he died. Now, Miss, how did

the bereaved parent act under this afflictive dispensation?

Amelia.—She instantly applied to Elisha and fell at his feet, saying, “Did I desire a son of my Lord?” The prophet directed Gehazi to go immediately to her house, and lay his staff on the face of the child. But this would not content the anxious mother, who positively refused to leave Elisha, who at her importunity returned with her, and at his repeated supplications the beloved son was restored to his mother. Now, Sir, will you favour us with another scene?

Ex.—Oblige me first by carrying on the history a little further, and then I will.

Amelia.—In his circle of benevolence, Elisha visited the sons of the prophets; he saw them oppressed with famine, and instantly relieved them by his fatherly care. His miraculous powers were exercised, at one time, to prevent their being poisoned by eating pottage, into which wild gourds had been shred: at another, to feed a hundred of them, by multiplying the very food which had been provided for himself, and which he generously gave up for their refreshment.

Ex.—Now, young ladies, you may both be employed; the promised scene invites your observation.

Harriot.—Here is a house, or rather

a kind of cottage ; it is low, long, and of poor appearance. I cannot yet say whose residence it is. O, here comes a chariot ; in it some person of rank : a servant appears and speaks to him. The person in the chariot seems displeased : this is Naaman, the Syrian. Without doubt he is displeased because Elisha sent a messenger to him, saying, "Go, and wash in Jordan seven times." His servants endeavour to soothe his anger ; and, at their entreaty, he yields obedience to the prophet's direction.

Mrs. N.—However intent the prophet was upon doing good, we cannot think that his sending a messen-

ger, and not going himself to the Syrian general, was paying him that respect which was due to his rank.

Ex.—Elisha's not appearing to receive Naaman, is ascribed by some to that retired course of life which the prophet led ; and I rather think, that it was not unbecoming the prophet, upon this occasion, to take some state upon him, and to support the character and dignity of the office in which the Most High had placed him ; especially as this might be a means to raise the honour of his religion and ministry, and to give Naaman a higher idea of his miraculous cure, when he found that it was neither by the prayer nor the presence of the pro-

phet, but by the divine power and goodness that it was effected.

Harriot.—Whether Elisha was polite or not to Naaman, Mamma, Naaman gratefully returned to thank the prophet for his cure; and thus he is represented coming with all his company, and I will suppose that he is saying, “Behold, now I know that there is no God in all the earth, but in Israel.” How courteously he bows, as requesting the prophet to accept a present; but Elisha seems peremptorily to refuse it. Naaman then requests to be permitted to take with him two mules’ burden of earth, declaring that henceforth he would offer neither burnt offering or sacri-

fiice unto other gods, but unto the LORD. Oblige me, Sir, by informing me what he could intend to do with the earth? and why he would not take it without the prophet's permission?

Ex.—He desired the earth of the land, because he thought it more holy and acceptable to God, and proper for his service; or because he would by this token declare his conjunction with the people of Israel.

Amelia.—You are so intent about the earth, Harriot, that you have not noticed the covetous Gehazi following Naaman.

Harriot.—Yes, I see him; and Naaman's condescension in descending from his chariot, and giving him

the requested present, with which he appears much pleased, and returns to his master.

Ex.—Having noticed Gehazi's interview with Naaman, now please to inform me what befel him afterwards.

Harriot.—His fraud was not long concealed; Elisha detected it, and expressed his abhorrence of it, while, in God's name, he pronounced the sentence, that both he and his posterity should inherit the leprosy of Naaman. And this awful denunciation was immediately inflicted on himself; for he came out of his master's presence a leper as white as snow.

Ex. — This is one of the many

warnings contained in the Scriptures against the love of money. His sin was of a most malignant nature, as it tended to disgrace the prophet and bring religion into reproach; and, therefore, the punishment was appointed to be a standing memorial of the baseness of his offence. Perhaps, Miss Amelia, you will have the goodness to favour me with the conclusion of Elisha's history.

Amelia.—I know not, Sir, whether I shall be able to do that with accuracy; however, so far as my memory permits, I shall obey my Mamma's nod, and attend to your request. Elisha continued to be a blessing to his country, both in public and pri-

vate. Whilst the sons of the prophets were enlarging the place of their residence, he wrought a miracle to relieve one of them from distress, by causing iron to swim on the surface of the water. He disclosed the counsels of the king of Syria, and by this exposed his life to the most imminent danger; for an armed host of the Syrians came to apprehend him. His servant, terrified by the multitude of surrounding enemies, cried out, "Alas! my master, how shall we do?" Poor man, he was soon frightened; he did not possess much of his master's courage.

Ex.—True, Miss, he did not. This young man it is supposable had

been but a little while with his master; no longer than since Gehazi's dismissal; and, therefore, perhaps, had not yet seen any great experiments of his power to work miracles; or, if he had, the great and imminent danger he thought his master in, might well be allowed to excite his fear, and shake his faith.

Amelia.—His fears were soon found to be groundless; but that which quieted his, would have excited mine.

Ex.—I suppose, Miss, that you refer to the horses and chariots of fire with which Elisha was surrounded?

Amelia.—I do Sir; for such a sight would have alarmed me greatly.

Mrs. N.—I must also make the same acknowledgment: will you oblige us with any remarks on the appearance of angels, Sir?

Ex.—A variety of opinions are entertained on that subject, which it would be too far diverging from the intention of my exhibition were I largely to notice: but, in answer to your inquiry, Madam, it is supposed, the general token of angelic presence appears to have been a certain splendour, or brightness, accompanying them. But this seems to have had either a distinction in degree, or a peculiarity, perhaps an identity of appropriation.

Mrs. N.—I am much obliged to

you, Sir, for though I do not expect, while an inhabitant of this world, to have the honour to behold celestial beings, yet, like many others, I am desirous to obtain all the information possible on subjects not fully revealed.

Ex.—On this desire, Madam, I cannot congratulate you ; for whatever is of moment in reference to our *eternal interest* or present advantage, divine compassion has clearly revealed ; whilst those subjects which are not connected with either, are veiled in obscurity or totally hidden from our view. This should teach us not to speculate on what we *cannot* discover, but to *practise* that which God has

published for the *rule* of human actions.

Mrs. N.—Your observation certainly does not gratify vain curiosity, but speaks to my judgment, and shall regulate my practice. Now, Amelia, let me hear you conclude the history of the prophet, for we must very soon bid Mr. Davenport good morning.

Amelia.—Another danger threatened the life of Elisha. The inhabitants of Samaria, while closely besieged by the Syrians, were perishing by famine. The king himself felt the weight of the calamity; but, instead of being humbled before God and renouncing his iniquities, he was filled with rage against Elisha. He deter-

mined, therefore, to rid himself of this troublesome man, and sent an executioner to destroy him. The prophet, though aware of his danger, and in expectation of the murderer, sat still in his house, and with the utmost serenity counselled the elders of the city. The king was fired with indignation both against God and the prophet; but Elisha pacified his resentment by declaring, in the name of the Lord, that the very next day would terminate the calamity and produce an astonishing plenty. One of the attendant courtiers, indeed, turned the assertion into ridicule; but he received an awful punishment for his incredulity and contempt of the

man of God. According to Elisha's word, he saw the promised plenty, and yet perished in the midst of it.

Harriot.—You forgot, Sister, to mention how Elisha led the men who came to destroy him to Samaria, set great provision before them, and when they had eaten and drunk he sent them away, and they went to their master.

Amelia.—I attended to Mamma's direction, and thus followed your example upon a former occasion, by just touching upon the chief points of the history.

Ex.—Very good : your remark, Miss Harriot, proves your attention ; the reason which Miss Amelia has as-

signed for her brevity is quite sufficient; your Mamma seems gratified.

Mrs. N.—True, Sir ; and I am persuaded my girls have no objection to my acknowledging that I am so. But go on, Amelia.

Amelia.—By Elisha's counsel the Shunamite escaped the distresses of the national famine ; and for his sake she recovered her former possessions, of which she had been unjustly deprived. The labours of this prophet were not entirely confined to the land of Israel ; for he travelled to Damascus, and Benhadad sent Hazael to inquire of him, whether he should recover of his disease. He told him, that his master might recover, as his

disorder was not fatal, but that he would surely be taken off by some other means. He then burst into tears at the prospect of those miseries, which the very man before him was about to bring upon Israel, and warned him of the wanton cruelty which he was about to exercise. Elisha caused Jehu to be anointed king of Israel, and a considerable period after that event he fell sick of the disease whereof he died.

Ex.—It highly demands attention, that this prophet, above sixty years from the time of his appointment, had continued to discharge his office with zeal and fidelity. Nor was his dying

bed inglorious; though he did not quit the world in the same triumphant manner as Elijah. Joash, the king of Israel, stood among his weeping attendants, and then acknowledged the value of this eminent preacher of righteousness, as the best protection of the state. Joash received a recompence for the regard he showed to the good man in his last moments. For Elisha assured him that he should be the instrument of delivering Israel from the oppression of the Syrians. This was the last prediction of Elisha, but it was not the last honour which was conferred upon him: for even after his dissolution, a dead body cast into his sepulchre, upon touching his

bones, in a miraculous manner revived. Having by your narration been favoured with such proofs of your attentive reading of the Scripture, I shall now, young ladies, again request your observation on another scenical representation.

Mrs. N.—I fear, Sir, I must not lengthen my visit.

Harriot.—O do, Mamma, let us have another scene or two. I will try and name them—or perhaps my sister may, and after having received so polite a compliment from Mr. Davenport, do it in her best manner, and that I know will please you: will it not Mamma? You smile. We shall stay, Sir—and, turning to the Camera,

said, O thank you, Mamma, we are going to court!

Amelia.—Rather the court is presented to us. What a noble figure is seated on the throne, how gracefully he holds the sceptre!

Harriot.—Oh, Mamma, it is Ahasuerus and Esther!

Mrs. N.—The representation seems to please you; I will wait to hear how the scene is conducted.

Harriot.—O dear, it is closed! You should have let me had another peep!

Amelia.—Well, Sister, here it is—the same company, only in a different apartment. Now you may see the king, the pleading Esther, and the assuming Haman!

Harriot.—What a numerous train of attendants!

Amelia.—And how gorgeously attired. The king and queen converse, Haman makes low obeisance and retires.

Harriot.—He will soon meet with what I expect will rather discompose him.

Ex.—Oblige me, Miss, by mentioning the subject of your expectation.

Harriot.—I expect, Sir, that Haman is about to pass Mordecai, who will neither rise for, nor bow to, him; at which Haman will be so greatly enraged, that he will, agreeably to the advice of his wife and friends, cause a gallows to be erected, with

the design to have Mordecai hanged thereon.

Amelia.—My dear Harriot, notice this very striking scene. A spacious apartment, beautifully illuminated with golden chandeliers and candelabras of ivory, the attendants not numerous, but solemnly waiting the king's commands. He rises suddenly from his chair—paces the apartment—pauses—speaks to his attendants. Massy volumes are now in their hands.

Harriot.—But we can neither see nor hear their contents! I think, Sir, we should be favoured with your ventriloquist's assistance.

Amelia.—There can be no occasion

for it at present, Harriot, however ; you surely recollect that the king commanded to bring the book of the records of the chronicles ; and they read to Ahasuerus that part of the royal annals which mentioned Mordecai's discovery of the chamberlain's design to lay hands on the king's life. Ahasuerus finding that he had received no reward, asked Haman, who was come to seek the king's permission to hang Mordecai on his lofty gallows, what should be done to the man whom the king delighteth to honour ? As Haman imagined that could be none other than himself, he proposed the highest honours he could imagine, and just suited to his

mind. Agreeably to the tenor of his own proposal, he was ordered to array Mordecai in royal apparel, set him on the king's own horse, and lead the horse with Mordecai on it through all the city of Shushan, and proclaim before him, "Thus shall it be done to the man whom the king delighteth to honour."

Mrs. N.—Very well, Amelia; Harriot proceed.

Harriot.—O dear, Sir, the scene is changed! Why, here is the gallows, and a lofty one it is! What a crowd surrounds it! I hope we shall not see the execution.

Ex.—Probably not, Miss; but perhaps you will mention the circum-

stances which took place previously to that event.

Harriot.—Stung with grief, Haman posted home as soon as his task was finished, and told his wife and friends what had happened. They said, “if Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall before him.” That very day Esther accused him of intending destruction to herself and her nation, and begged the king would interpose for their lives. Ahasuerus, in great wrath, left the apartment, when Haman fell at the feet of the queen, to implore her intercession for his life: the incensed monarch, on

returning, commanded him to be dragged away, and to be hanged on the gallows which he had prepared for Mordecai.

Ex.—Well, Miss, you have come to the close of the story without seeing the execution; but I hope not without noticing the providence of God in protecting his church. The circumstance not only excited much thanksgiving at the time, but gave rise to an annual festival, the feast of Purim, that is, the feast of Lots, so called from the lots cast by Haman, to fix the exact time of the destruction which he had planned. This feast is observed to the present day, and by which the reality of this his

tory is clearly confirmed. The whole transaction displayed the goodness and faithfulness of God towards those who feared him, and tended, under his controlling influence, to advance the interests of truth and righteousness.

Mrs. N.—We must now take our leave of you. Two of our friends from the country intend to visit your Exhibition to-morrow. I do not imagine that you will find them very expert at discovering the allusions of your scenes; but if you will have the goodness just to name the subject, you will find that they are pretty well acquainted with the Bible. Good morning, Sir.

EXHIBITION ROOM.

(The Exhibitor furnishing the Camera with appropriate scenery, a gentleman enters hastily, saying,) “Your door-keeper, Sir, is extremely uncivil ; I assure you, it was with difficulty that I could obtain permission to speak to you !”

Exhibitor.—Excuse me, Sir, the man is not to blame ; he knows that the day is wholly occupied by existing engagements : the present is the only time I have to prepare for my expected visitors.

Gentleman.—I shall not detain you. Just inform me what is the nature of your Exhibition. Your advertisement is rather ambiguous ; you state that your scenes have engaged the attention of the wise and good in every age. May I ask whom you designate by the wise and good ? Do you intend thus to honour philosophers who have benefited mankind by their discoveries ? or politicians who have merited the plaudits of their country by their patriotism ? Are your scenes descriptive of the works of ancient sculptors, painters or other artists ?

Ex.—No, Sir, they are not. The Exhibition consists of representations of scripture facts.

Gent.—Scripture facts! Is it possible that you mean the strange histories and astonishing events which are contained in what those whom you probably denominate the wise and good, call the Bible? You surprise me; for that is one of the most fabulous, though not one of the most entertaining books in the world!

Ex.—Had you said it was the best and most instructive book in the world, you would not have then said any thing fabulous, but FACT.

Gent.—Such puerile instruction as contained therein does not deserve the attention of the philosophic mind! We want no bible but the bible of the creation; the principles we dis-

cover there are eternal and of divine original : they are the foundation of all science that exists in the world, and must be the foundation of all theology. The structure of the universe, the movements of the several planets, the unerring order in which they revolve, the connexions and dependence on each other, the power, the wisdom, the vastness of the Creator—this is what we learn from the creation. But what does the Bible teach?

Ex.—The knowledge of HIM who made them all! And whom to know is ETERNAL LIFE.

Gent.—I know that the advocates for their book of enigmas delight to

deal in mysteries, but what has the pretended knowledge of Him, whom they style its author, done for man ?

Ex.—Pretended knowledge has only inflated men with pride, but experimental knowledge has produced the most salutary effects.

Gent.—Experimental ! This is another favourite epithet with *your illuminées*, but why apply it to theology ?

Ex.—You allow the application of the term to arts, to science, to philosophy,—why should not it then be used in reference to religion and subjects of a spiritual nature ?

Gent.—Because those who *modestly* think themselves particularly *favoured*, pretend to be conversant with

mysteries beyond the discovery of the human mind.

Ex.—If by observing the directions given in the Bible, believers obtain that peculiar knowledge which those who reject the sacred volume cannot discover, ought they not to apply to the Author of the Bible to remove their ignorance, especially as he has given the utmost encouragement for them to do so?

Gent.—Before I acknowledge my ignorance, or make my humble supplication to your nobody-knows-who! will you have the goodness to inform me what this inexplicable secret, this wonderful knowledge has done for man?

Ex.—The knowledge of him whom you irreverently term nobody-knows-who ! has dignified the human character, and raised him above every other order of the human race.

Gent.—I suppose this display of your oratorical powers is merely to evade my question ; but, Sir, I ask again, what has either the Bible or this wonderful experience, this super-human instruction, done for man ?

Ex.—It has taught him the way of acceptance with God in this world, and how to obtain eternal felicity in the world to come. Faith in the glorious Saviour, whom the Bible reveals, has supported believers under all the vicissitudes of life, and removed the

fear of dissolution. Martyrs have defied the rage of persecutors, and triumphed over death in its most hideous forms.

Gent.—If this were true, it would only prove the power of fanatical delusion. Have not the Mahomedans and Hindoos suffered the most cruel torments in consequence of attachment to their respective creeds? Is it not therefore evident that the Koran, the Shaster and the Bible, are entitled to equal credit, inasmuch as they produce in their respective votaries similar effects?

Ex.—Certainly not. Their *notions* have not produced the same effects in their *life*, nor has their endurance

of suffering proceeded from the same cause as that of the persecuted christian. The opinions (for I will not term it faith) of the Mahomedan, Hindoo or Infidel, has never produced a *holy life*; and although they may have suffered in consequence of their enthusiasm, it has been in the hope of the full enjoyment of those passions which they have gratified to the utmost of their power in this world, or in the expectation of sinking into an eternal sleep whenever they leave it. Not so the christian! Holiness is his delight while here, and, depending on the promises of an HOLY GOD, he lives and dies fully assured of eternal felicity hereafter.

Gent.—However you endeavour to make a distinction where there is no difference, have they not, and have I not, as much reason to believe the Korán, or the Shaster, as you have to place your dependance on that book which you so highly venerate.

Exc.—For a variety of reasons I reply in the negative; but one shall suffice. Neither the Korán or Shaster contain any prediction that has ever been fulfilled; the Holy Scriptures contain nothing that has ever been falsified. Although there is an astonishing chain of prophecy in the sacred writings, which have been fulfilled in different ages, I will only direct your attention to that of Jesus

Christ, in which, when speaking to his disciples concerning the buildings of the temple, he said unto them, "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." The Emperor Julian, to evidence to the world that Jesus Christ was a false prophet, who had so expressly foretold the final dissolution of the Jewish church and state, commanded the Jews to repair the temple, and worship God according to the rites of their religion. But the event justified his prediction; for when the builders had cleared the ground, a sudden storm arose, that carried

away vast heaps of rubbish, with a great quantity of lime and sand prepared for the work. This was followed by a dreadful earthquake, which cast up stones from the foundation, and overturned some adjoining houses. Several persons were killed, and others drawn out with broken legs and arms, almost bruised to death. When they attempted again to build, a fire rushed out upon them, that destroyed many and scorched the rest.

Gent.—I know not by whom this tale was invented, but I suppose by some of the “conjuring, dreaming, strolling, lying, Bible prophets!” However, I admire your ingenuity in converting the story into a proof of

the veracity and second sight of the founder of your sect.

Ex.—The circumstance which I have related is a fact well authenticated by Christian, Heathen and *Jewish* historians;* who have also

* A late celebrated traveller has thus written, relative to the remains of the foundations of the Temple of Solomon: "After duly considering what has been written upon the subject, particularly by *Chrysostom*, there seems every reason for believing, that in the foundations here mentioned, we have A STANDING MEMORIAL OF JULIAN'S DISCOMFITURE, when he attempted to rebuild the Temple. And *Chrysostom*, alluding to the fact as notorious, and attested by living witnesses, says, "YEA, THEY MAY VIEW THE FOUNDATIONS LYING STILL BARE AND NAKED; AND IF YOU ASK THE REASON, YOU WILL MEET WITH NO OTHER ACCOUNT BESIDES THAT WHICH I HAVE GIVEN.—DR. E. D. CLARKE'S 8vo. Edition of his Travels, vol. 4, p. 386.

asserted, that this intervention of divine providence by no means removed the enmity of Julian's heart; for when he left Antioch to proceed against the Persians, and came within sight of their army, venturing too far without his armour he was on a sudden struck with a horseman's lance, and finding himself mortally wounded, Julian took a handful of his blood, and throwing it up into the air, cried, *Thou hast overcome, O Galilean!* Thus one of the most inveterate enemies of Jesus Christ, by his attempt to falsify, confirmed the truth of the Saviour's prediction; and, in his death, acknowledged himself overcome by him whom he

contemptuously termed “the Galilean.”

Gent.—How extremely desirous you must be to vindicate him whom I consider an impostor, thus to introduce a casualty in war, and a sentence which, if true, could only be considered as an expression of sudden alarm, to raise the character of the hero of those books which are full of impositions, forgeries and lies; to which no man of enlightened mind now gives any credence.

Ex.—Sir, I am a Christian. On Him whom you venture to term an impostor, I solely depend for my eternal salvation. And that book, which it has pleased God to give to

man for his instruction, I do not choose to hear blasphemed! But I would advise you to consider the awful consequences to which you expose yourself, by rejecting thus the counsel of God against your soul.

Gent.—What! do you think to frighten me out of my sentiments, founded on reason and philosophy?

Ex.—No, Sir; that is neither my intention nor expectation; I only warn you of your danger. Permit me to remind you of the dying scenes of those whose notions you espouse. Doubtless you have heard of Mr. HOBBS, who, like yourself, would sometimes speak very unbecoming things of God and his Word. Yet, when

alone, he was haunted with tormenting reflections, and would awake in great terror, if his candle happened only to go out in the night. And, notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess, when he came near to the grave, that "he was about to take a leap in the dark." With Voltaire's writings, I imagine, you are well acquainted: during a long life he was continually treating the holy Scriptures with contempt, and endeavouring to spread the poison of infidelity through the nations. Forget not the manner of his death; it was an awful scene! Recollect, Sir, what he said to the

doctor who attended him on that occasion. " Doctor, I will give you half of what I am worth, if you will give me six months life." He was informed, " that he could not live six weeks." Never let his reply be erased from your memory : " Then I shall go to hell"—and soon after expired. I think you cannot have forgotten, that Paine, in his dying hour, lost all his hardihood, and declared that " If ever the devil had an agent upon the earth he was one."

Gent.—Sir, I am not to be thus insulted. You imagine! You think! Who authorized you to imagine, or to think for me? Am I to believe the falsehoods which whining fanatics

have heaped on the memory of those enlightened men, who have detected the forgeries of their fable book !

[*A bell rings.*

Ex.—Sir, I must request you to retire ; the bell informs me, that the company which I expected now waits admission.

Gent.—I have already indulged you too long with my company ; and with *fanatical* politeness *you* have liberally rewarded *my* condescension.

EXHIBITION ROOM.

Mr. and Mrs. Maple, and the Exhibitor.

Mr. Maple.—Good morning, Sir. We are old folks to be sent to school, but our excellent friend Mrs. Neville having informed us that you attend to the aged as well as the young, we should like to see some of your pictures ; are they in that case, Sir ?

Ex.—That is the Camera, Sir, and I shall be obliged by Mrs. Maple and yourself looking through those

glasses, and informing me to what the scene alludes.

Mrs. M.—O dear, Sir, we know but very little about pictures: it is true, we have sometimes amused ourselves and our children with the prints in good old Bunyan; the lions, the hill Difficulty, giant Despair's castle, and the rest of them. And while my husband has read the book, we have looked at the prints, and thus we have been both amused and instructed at the same time.

Ex.—I hope something of that kind will be the case at present.

Mrs. M.—But then, Sir, you must be spokesman. Our worthy landlord Mr. Neville told us that you would.

Ex.—I shall readily assist you, but look into the Camera and favour me with your opinion.

Mr. M.—Come, wife, let us try.—What a picture ! it seems as large as our eleven acres. Oxen ploughing—asses feeding—robbers attacking the men—one of them takes to his heels and runs away !—What is all this about ?

Ex.—Notice the progress of the scene, Sir, and we will attend to the explanation afterwards.

Mrs. M.—O dear, it lightens ! and some of the sheep fall as if they were struck with it !

Mr. M.—Look at the shepherds, see how they run away ! The picture is gone too !

Mrs. M.—Here is another, however, larger than the former, but I do not understand it.

Mr. M.—Perhaps we may presently : here is a good homestead ; a fine country. Bands of troops rush on the cattle—how they stretch out their long legs and flee with vast rapidity ! I never before saw such ; what do you call them ?

Ex.—Camels.

Mrs. M.—Are they camels ! Then I think I shall find out your picture presently !

Mr. M.—Observe, Mary, how the trees bend almost to the ground, as if by the violence of the wind ; the house totters—down it falls !

Mrs. M.—Look at the man crawling out of the ruins ! How frightened he looks ! Well, Sir, I did not think that I should have known any of your pictures, but this, however, is plain enough !

Mr. M.—So I see it is now, but how did you find it out ?

Mrs. M.—The camels told me about it, and brought Job's afflictions to my recollection : but, Sir, I cannot think how you make all the things move about as they do, that is quite surprising !

Ex.—And if taken in connexion with the history, I hope instructive too.

Mrs. M.—Certainly. O that book

of Job does contain so much experience, and so much instruction, that I love it from my heart. I used to read it with great interest when I lost two of my dear children with the measles and hooping cough. O it was a trying time—one of them died—in about a fortnight another fell—then my dear Jacob, O what he did suffer! I never shall forget it; I thought all were going, while I was in that furnace Job was very precious to me, and so he has been ever since. Have you any more pictures about him, Sir?

Ex.—Yes, Madam, there is another now in the Camera.

Mrs. M.—Then I will look at it—husband, you find this out.

Mr. M.—I'll try to do so. O here they sit, Job and his three visitors; what a figure you have made of poor Job! all over boils, sitting upon ashes and surrounded by his proud, taunting and miserable comforters.

Ex.—Let a man pass from affluence to penury, though he be fainting under afflictive dispensations, yet he will generally meet with unkind reproaches; even those who have pretended to think themselves honoured by his former friendship, will not unfrequently charge him either with want of prudence or actual extravagance.

Mrs. M.—Exactly so, Sir, we know it by experience; it is true, Sir, we

were never rich, but, however, we could make both ends meet. My husband with the land, and I with the dairy and poultry, did, by the blessing of providence, do more than that sometimes, and were able to assist a poor neighbour now and then; and when we either killed a pig, or had a little poultry to spare, our beloved minister was not forgotten. But when misfortunes came upon us some years ago, the cold-hearted professors who used willingly enough to feast with us on the anniversaries of the opening of our barn for public worship, blamed my dear husband for (what they termed) his imprudence in doing so; though I assure you, Sir, at that time

we could very well afford the small expense which we were at on such occasions; and I have no doubt enjoyed more real pleasure in introducing the blessed Gospel into our village, than they did in scraping together all the money they could, and refusing to contribute to any benevolent institution; however, be that as it may, I know they used him very unkindly.

Mr. M.—Do not talk about it, Mary, but let us attend to this gentleman. What is the subject of your next picture, Sir?

Ex.—Perhaps a single glance at it will inform you: does it not?

Mr. M.—I think it does. Here a

young man is speaking to Job, and I conclude it represents Elihu.

Ex.—It does, Sir; do you approve the sermon which he preached?

Mr. M.—Indeed I do. He neither flattered Job, nor charged him unjustly; but told him of the imperfections of his righteousness—the pride of his heart, and his exposure on account thereof to the divine displeasure.

Ex.—It was certainly an excellent sermon; but it was the application thereof by a superior power that produced the humiliating acknowledgment, “Behold, I am vile,” which was soon followed by the expressed approval of the Almighty, and the subsequent prosperity of Job.

Mrs. M.—And then, Sir, his relatives and friends could flock around him, not to upbraid, not empty-handed, but with presents and congratulations; pretty clearly proving that the smiles of Providence remove the human frown.

Ex.—Another scene is prepared. I wait your observations.

Mrs. M.—Surely, Sir, this is not about Job, is it?

Mr. M.—My dear, you need not ask that; you know, that after what we noticed in the last picture, Job lived a good many years and then died; so that this must be about something else.

Mrs. M.—Is it from the Psalms, Sir? I should like to find it out.

Ex.—It is not, Madam. You must look a little further, and then probably you will discover the allusion.

Mrs. M.—Then I suppose it is from the Proverbs : now let me see. The fore part of the picture seems very lightsome—crowds of people, all gay and cheerful ; but the further part of it is very cloudy, as if a storm were coming on ; and near to the gates of the city stands an aged and most respectable looking woman, apparently warning the people of danger.

Mr. M.—Let us be silent, Mary ; perhaps we may hear what she says—Hearken, she speaks ! “ How long, ye simple ones, will you love simpli-

city? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof." Well, this is surprising! the figure could not speak, that is certain. How is this done, Sir?

Ex.—My attendant behind the scenes sometimes imitates the human voice, to render the scene more interesting; or to assist in discovering its allusion.

Mrs. M.—I can witness he has done that this time, however; I know the figure now, and the subject too. It is Wisdom warning people of danger, and exhorting them to turn from folly.

Mr. M.—And, Mary, you might

have added, encouraging them by precious promises to do so.

Mrs. Maple (*looking into the Camera*) says, Here is now a very different picture! A youth loitering along the street. He is met by a woman dressed very finely, but she has a most impudent face—what a hussey!

Mrs. M.—Hussey indeed! this picture is also out of the Proverbs, and that wanton who has been embracing the unwary youth, puts me in mind of what the wise man says, “Her house is the way to hell, going down to the chambers of death. He that is deceived by her fair speech goeth after her straightway, as an ox goeth

to the slaughter, or as a fool to the correction of the stocks : till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life." This was just the case with a young man from our town ; he came up to this city with a little property—was inveigled by one of these wantons—committed a robbery to support her in her extravagance—was taken up, tried, cast, condemned, and was executed in the country for his offence ; and thus found that the snare into which he had fallen was for his life.

Ex.—You find, Sir, that my scenes are not so difficult as you expected : there is now another, from the same

book, which I imagine you will readily understand.

Mr. M.—Having told me the book from which it is taken, perhaps I may, (*looking into the Camera;*) I think I know it, for I have often had the Scripture which I suppose it alludes to, brought to my mind as I have passed some land belonging to one of my neighbours, between which and your picture there appears a striking similarity. For here is a large field, an extensive orchard, or something of that kind, covered with thorns, weeds and nettles, and the fences in a ruinous state. This is just the case with some land that joins my farm; for the occupier neither repairs the hedges

nor weeds the land : hence his cattle get into my corn without any difficulty, and the wind blows the seed of the thistles over abundantly into it, which greatly annoys both myself and others whose land lies contiguous to his. Thus his negligence puts us to a considerable expense, and his slothfulness has brought him to abject poverty.

Ex.—I am happy however to find, that your temporal concerns bring the Scriptures to your recollection.

Mr. M.—Not always, Sir. Sometimes I am as stupid as an ox. But when in a good frame, then land, barn, stable, market, all afford me instruction. The rapid growth of

weeds teaches me watchfulness ; my threshers bring to my mind the future separation of the evil and the good ; my horse teaches me gratitude ; in the market, seeing all eager to obtain gain, (and perhaps none more so than myself) causes me to consider, that on the christian market-day, I ought to be anxious to obtain spiritual good.

Mrs. M.—My dear husband, the gentleman does not want to hear your experience : let him show us another picture, and we will try to get some instruction from that.

Ex.—Excuse me, Madam ; I assure you I am highly gratified to find that when Mr. Maple has not the Bible in his hands he has the Scriptures on

his mind : this is as it should be ; for it is written, “Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way ; and when thou liest down, and when thou risest up.” And it is certain, that those who pay the greatest attention to them will derive the greatest benefit from them. Now, Madam, will you favour me with your observations on this scene ; I am persuaded that Mr. Maple will acknowledge it contains a representation of what he is most intimately acquainted with.

Mr. M.—You excite my curiosity, Sir ; I must examine it also. Why here is neither fields, orchards, barns, stables, piggeries, sheep nor cattle !

Ex.—But what does the scene represent, Sir?

Mr. M.—I hardly know. It is chiefly composed of women; some spinning, some carding wool, others weaving tapestry, a good many making linen dresses and beautiful girdles; all are fully engaged: really, Sir, I cannot imagine why you suppose that I am acquainted with this busy scene.

Ex.—Look attentively again; perhaps one among the industrious company will attract your attention and afford you information.

Mr. M.—Do you mean the one that is passing through the throng, observing their respective operations,

and at the same time directing her steps towards some poor people who seem waiting to receive her benevolence? Her countenance is pleasing, her engagements evidence great industry, and her conduct, I must suppose, deserves the closest imitation; but I do not know whom she is intended to represent.

Ex.—But what character do you think she sustains?

Mr. M.—A good wife, to be sure, Sir! With that character I am indeed intimately acquainted. Mary, I was very stupid about this picture, but you will forgive me.

Mrs. M.—You mean to praise, not to offend your wife, so you need no

forgiveness. I think I must reward you by making you a dress, that *you* may be known as a good and indulgent husband when you sit among the elders.

Ex.—Very well; very well: this acknowledgment of affection and mutual exchange of good wishes, although something antiquated, is very pleasing; and I most sincerely hope such conduct may come again into vogue. Oblige me with your attention to, and, if you please, your remarks on, the following scenes.

Mr. M.—This is the grandest picture you have yet showed us; such buildings I have never before seen!

Mrs. M.—Observe the elegant

coaches, filled with fine folks, lolling at their ease, and men in gaudy liveries running before them. I suppose there is a feast at the house with a golden front, for to that many of them are hastening.

Mr. M.—It is true the houses are very fine, and so are the gentry; but the orchards, beautiful gardens, fine wooded country, and herds of well fed cattle, engage my attention.

Mrs. M.—But see how the people crowd this way, some singing, others dancing; I suppose this resembles some of the routs which we have heard of, or perhaps the VANITY FAIR of modern times. Sir, you have changed the picture! what a different

one you have now presented—what does this mean?

Ex.—It is to point out the nature of earthly enjoyments.

Mrs. M.—Then I guess where you are—vanity of vanities, all is vanity; is it not, Sir?

Ex.—Something like it, Madam.

Mr. M.—It is the very thing, Sir. You have hit upon it, Mary; for instead of what we were looking at just now, here are houses in ruins, broken carriages, withered trees, and not one of the gay company is now to be seen; and this sudden change from gay to grave brings to my recollection that worldly pleasures are not only transient,

but are all vanity and vexation of spirit.

Ex.—True, Sir. Now again oblige me with your observations.

Mrs. M.—This is not in the least like the picture which you have just taken away. Here is a lady with a lovely boy upon her lap, his face in her bosom, and his hands together as if he were saying his prayers. Is this from Scripture, Sir?

Ex.—Not immediately; but it is a scene from nature, introduced not with the design to ascribe vanity to domestic enjoyment, or the earliest parental instruction; for the former can scarcely be too highly appreciated, to the latter too sedulous

attention never has nor ever can be paid. But it is intended as a hint to my visitors to endeavour to hold their highest lawful enjoyments, and even the present life, with all its important connexions, with a loose hand, and to place their supreme affection upon that eternal state, where grief is not known, and where bliss is coeval with spiritual existence. At the same time to introduce to their notice (and respectfully to their imitation) the practice of the late accomplished and pious wife of a minister, who thus writes concerning her attention towards their beloved son. “From the age of five, his mother was wont, on the Sabbath evening, to take him

alone upon her knee, to cause him to repeat what he could remember of the sermons which he had heard, and to pray over what he had recollected." *

Mrs. M.—From the attitude of the child I supposed he was saying his prayers, but I had no thought about the dear little fellow repeating sermons!

Ex.—He was not taught merely to say his prayers, but his mother would take him upon her knee, and say, "Now, my dear, think how good God has been to you to-day, in continuing to you your dear papa, and me and aunt and other friends; in giving you

* Rev. T. Durant's Memoirs of an only Son.

health, opportunity for learning, &c. Think of what has been amiss with you. Consider what you need—his protection, his favour, his mercy.”

“This would at times lead to a long conversation. At length he would kneel upon her lap, with his face in her bosom, and offer up his prayers.”

Mr. M.--What an excellent mother ! surely her husband must have adored her.

Ex.—The exemplary conduct of this invaluable parent demanded MORE than ordinary affection, and from him, who duly appreciated her worth, no doubt she received it. Concerning such seasons he thus expresses himself, “Often have I en-

tered their room, at the close of these exercises; with rapture embraced them both, and enjoyed, in our ardent, holy, mutual affection, all but heaven."

Mrs. M.—I am not surprised at that, Sir; but I am very much obliged to you for this account, and at my return home will relate it, to my neighbours.

Ex.—Do so, Madam; I hope many of them will be induced to follow the example of those wise, truly affectionate and pious parents. I must now request your opinion of another scene which waits your remarks.

Mr. M.—We have again an inside view. The room is surrounded with books; I think it is a minister's study:

there he sits, very thoughtful—shuts the book—rises—walks up and down the room—looks at his watch—a servant enters with a letter in her hand—he steps forward and receives it.

Mrs. M.—He opens it instantly—appears greatly alarmed. He—O, Sir, you should not have removed the picture !

Ex.—I have only done that to introduce another, to carry on the subject ; for shortly after receiving the letter you have just seen represented, the greatly distressed sufferer proceeded on a journey in the unutterable agonies of suspense, in the course of which he met the more dreadful confirmation of his apprehensions. You may now glance at his retirement.

Mr. M.—He has certainly received the letter which contained the melancholy information; it lies open upon the table by which he sits. I can perceive the black seal. He appears agitated—rises suddenly—takes the letter up again—how his hands tremble! He falls upon his knees—how earnestly he prays! I wish you would permit your attendant to let us hear the very words he uttered.

Ex.—His assistance would be vain. No language could express a parent's feelings on receiving the agonizing information of the death of an only son.

END OF VOL. III.

B. Bensley, Bolt Court, Fleet Street.

ed
in-
or
at
is
re
t-
s.
u
t



